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-Summaries of selected studies

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Volume II

INDIANS AND ESKIMOS OF CANADA

AN OVERVIEW OF STUDIES OF RELEVANCE

TO THE ROYAL COMMISSION ON

BILINGUALISM AND BICULTURALISM

- SUMMARIES OF SELECTED STUDIES

Report prepared for the Royal

Commission on Bilingualism and Biculturalism

Frank G. Vallee

September, 1966

PREFACE

This report was prepared under the supervision of Dr. Frank G. Vallee, who devoted twenty days to guiding the reading, checking statistics, and editing the sections written by the four people who contributed. Mr. Allan Shugg spent two months in the summer of 1965 on the bibliographical search and summaries of studies in economics and education, as well as preparing demographic materials from Indian Affairs Branch and Dominion Bureau of Statistics. Mrs. Sheila Rorke, research assistant to Dr. Vallee, extended and completed Mr. Shugg's work after he left for Africa. In completing the parts dealing with cultural distinctiveness and organization, the supervisor received valuable assistance from Mr. Duke Redbird and Mr. Wilfred Pelletier. For résumés of Eskimo studies, the supervisor depended primarily upon the Northern Coordination Research Centre at the Department of Northern Affairs and National Resources, Ottawa.

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BUCKLEY, H., KEW, J.E.M., HAWLEY, F.B.

The Indians and Metis of Northern Saskatchewan:
A Report on Economic & Social Development,
Saskatoon Centre for Community Studies, 1963, 114 p.

An Overview

The Indians and Metis are concentrated in resource industries which cannot support the growing population. Economic development has and will continue to bypass Indians and Metis unless they acquire more training. Incomes are low, the largest source being welfare payments. The whites hold the better jobs and incomes. Educational levels of Indians and Metis are much lower than for the province as a whole. The division in employment, education, income and the restriction on social interaction between the whites and the Indians and Metis resembles a caste system. Thus, integration of the Indians and Metis into the larger Canadian society is very low.

Employment

Types: Most employment is part time and relatively few Indians and Metis hold stable, permanent jobs; there is high unemployment. Of the 2,200 Metis and Indians in the labour force, it was estimated that less than 200 had regular, year round employment. They are concentrated in the resource industries, primarily trapping and fishing.

Part time jobs are provided by forest industries, guiding, fish plants, mink ranches, power, and the Department of Natural Resources.

Government welfare programmes have become a major industry in the north.

The white population owns most of the businesses and holds the better jobs.

Problems: There are not enough jobs to meet the growing labour force. The range of employment open to Indians and Metis is very limited; in part, this is due to their lack of qualifications. The uranium industry could have absorbed more of the local population if they had been trained, helped and encouraged.

The new employment in guiding and fishing has been insufficient.

Outsiders are brought in to fill many jobs. Indians and Metis are hired in the construction of mines, but once that phase is over, there are few if any jobs offered to them. This is in part due to the rigid ethnic divisions to be discussed later.

The whites have taken advantage of economic opportunities in forestry and ranching, but economic development has bypassed the Indians and Metis.

The Indians and Metis also face problems in the vocations in which they predominate. Trappers face problems of getting sufficient credit and the rising costs of equipment. Small credit advances necessitate travelling every week between the trap line and the store, time that could be spent trapping. The fur blocks are overcrowded.

These factors keep Metis and Indians small producers and therefore poor credit risks.

Fishing is plagued by problems too. There is the overcrowding of lakes; high costs of operation and equipment makes small production inefficient. Equipment is not used to full capacity because of lack of knowledge or insufficient time spent fishing.

Employment prospects: Despite new jobs, the need for employment cannot be satisfied without many moving to the south. Furthermore, even with development in the north, the forces that limit Indians and Metis are likely to persist.

Mining: There are unexplored areas and the market demand is likely to increase. But it will take time and unless Indians and Metis get more training, they may not benefit from any development.

Forestry: The limited resources and distance of markets limit any expansion. Mechanization has cut out

jobs, and outsiders, better equipped than Metis and Indians, take most of the jobs that are available.

Tourist industry: Indians have not come up to expectations in guiding mainly because the job is distasteful and poorly paid.

Mink ranching: The North has the advantages of climate and a cheap supply of food. The fur industry is not growing at present, but a government extension programme, including the weeding out of inefficient operators, could open up opportunities for Indians and Metis as ranchers.

Agriculture: The growing season is short, but the land is good. With proper training, agriculture could provide more jobs and income.

Trapping and fishing: These industries are now overcrowded; fewer people must be employed if these industries are to provide adequate standards of living in the future.

Summary: Major employment is in the resource industries, primarily fishing and trapping. There are too few employment opportunities to provide for the growing population. There is a high degree of unemployment and part time employment. Opportunities that do exist are often closed to Indians and Metis because of lack of training and preference by employers for "outsiders".

At present, there is little integration of white and Indian and Metis societies in the labour force. The whites hold the better jobs, the Indians and Metis being relegated to unskilled, unstable, poorly paid jobs.

Income

Sources and levels: The main sources of income are fishing, trapping and welfare payments.

Incomes from the basic industries are low and out of proportion to the effort expended.

In the trapping industry, the average gross return in 1959/60 in the community of Pelican Narrows was \$586 per trapper; at La Ronge, 178 of 228 trappers earned less than \$1,000, one half less than \$500. On the average, the northern trapper sells less than \$500 worth of furs per year.

While fish and fur industries provide employment, they produce little income.

There is less income from trapping, where there is the highest employment, than from federal pensions and allowances.

The whites have the better jobs and get a disproportionate share of the income in the north.

Summary: Incomes are much lower than for white society. The largest source is welfare payments.

Education

Types of schools: There are provincial schools in most settlements; otherwise, the Department of Education may pay boarding allowances so that almost all children can go to school.

Educational level: Almost every child gets some school, but generally, the level of education is quite low.

There are extremely high dropout and failure rates. At age 16 (the legal age a child may leave school) the average northern student has reached only Grade V. About 50% fail grade I. Two thirds are one grade or more behind the optimum age grade ratio (called age retardation in other studies). Very few students reach high school.

In 1961, 15% of northern students were in Grade VII or higher, and 3% were in high school. The province-wide figures are 80% in Grade VII or above; 25% are in high school.

There are a few Indians and Metis taking vocational training in Saskatoon. There is virtually no adult education.

Problems: The provincial curriculum is geared to southern life and the content often has little meaning for the lives of most northern children.

There is a problem in communication because Indians and Metis entering school know little if any English. Even when the child learns English, cultural differences create difficulties.

Few students reach high school because the elementary schools do not prepare a sufficient number of students, and high school facilities are often unavailable.

Influence of education: The time spent at school removes the children from a productive role in the family and from a period of learning traditional occupational pursuits. But their educational achievements are generally too low to meet the requirements of jobs or even the minimum standards to take vocational training.

The vocational school in Saskatoon has led to wider social contacts and familiarity with city life for some but has been less successful in finding jobs. Many do not find work in their trade and many drift back to the North without work.

Summary: Educational level of Indians and Metis is far lower than for white society. They face problems of cultural differences and insufficient knowledge of English in the schools.

Language: Indians and Metis children coming to school must learn English, usually for the first time.

Other notes on intergration: The sharp division between the whites and the Indians and Metis, and the lack of mobility from lower to upper classes for the latter two groups, resembles a caste structure. Except, for formal relationships, there is little interaction between whites on one hand, Indians and Metis on the other in most communities.

Leadership falls mainly to the white minority in business, voluntary associations and local government.

The rigid class structure prevents efficient utilization of human resources; the individual may be restricted in his participation and activity for reasons quite apart from his abilities. The caste system is based not only on racial or physical differences but on cultural differences - e.g., attitudes to work, discipline, alcohol, personal behaviour - that are used to rationalize the caste system.

CANADA, PARLIAMENT

Joint Committee of the Senate and
the House of Commons on Indian Affairs
A submission by the Government of Saskatchewan
Ottawa, 1960.

An Overview

- Employment:
- mainly in resource industries, some wage work in the south
 - generally unable to get permanent wage work because of work personality, lack of skills, prejudice, lack of knowledge of jobs
 - resource employment, especially in the north, cannot support the population - not enough alternative wage jobs in the north
 - move to permanent jobs through temporary or seasonal wage work has not taken place
 - whites have the better jobs
 - little integration through employment
- Income:
- main sources are fishing, trapping, farming, wage work, government transfer payments
 - much lower than whites so little integration in income

- Education:
- much lower than the whites
 - very little vocational training
 - problem in schools of age retardation and early leaving
 - difficulties in learning because of English language curriculum, cultural differences
 - integration of schools helps adjustment to white society
- Integration:
- caste structure in the north, whites on top
 - hinders mobility in occupation, takes away incentive for education
- Legal status:
- Indians subject to number of disabilities not affecting other Canadians

Employment

Types: For people of the North, the main types of employment are fishing, trapping, hunting. In the south, farming is the basis of economic life.

Problems: 1. Getting employment. The Indian's work personality hinders him from getting permanent wage employment. He lives for the present, working when he has to and then leaving a job. His concept of time, his habits of work and his unwillingness to push for his rights on a job create difficulties in securing and holding permanent jobs.

He faces discrimination by employers. This is caused in part by his reputation of being unreliable on steady wage jobs. He lacks the training for many jobs or even the necessary education to take vocational courses. He does not know what jobs are available, what training is required and how to look for a job.

The Indians were eliminated from the lumber industry for two reasons: (1) they could not cope with the technological changes - i.e., did not know how to use power saws; (2) they could not afford to own their own power saws even if they could run them.

The norm of sharing one's goods with other members of the tribe is a barrier to upward economic mobility.

It is argued that Indians will advance to permanent employment through a transitional stage of temporary and seasonal wage jobs. However, little employment of this type is found, and it has not led to permanent employment.

2. Jobs they have. The resource base of the north is insufficient to provide an adequate standard of living no matter what skills or training is imported. There is less chance of alternative wage employment in the north than in the south.

Prospects: In other parts of Canada, traditional practices have formed a basis for commercial activities, eg., fishing in British Columbia. This opportunity does not exist in Saskatchewan. The resources in the north are not sufficient to maintain minimum standards of living.

The only way the fishing industry can provide adequate incomes is for there to be fewer fishermen with better equipment. The Saskatchewan Fish Marketing Service has brought higher prices and net returns to fishermen on the east side of the province.

There are no grounds for believing the southern Saskatchewan reserves can support even their present populations in farming. It is suggested that Indians acquire off-reserve land. But their economic and legal position prevents them from building up cash assets on

the reserve. They cannot mortgage or use as security anything on the reserve.

Without an extensive employment program, it is unlikely that economic integration will occur for most Metis and Indians (this was also the conclusion of the Lagasse study).

Summary: The Indians of the north depend on the resource industries but these can no longer provide minimum living standards. In the south many depend on farming, but this does not have a sure future. Generally, Indians have been unable to take advantage of wage employment activities, even temporary or seasonal types. The whites have the permanent and more interesting jobs. Therefore, there is little integration through employment.

Income

Sources: Fishing, trapping and farming provide 12-64% of the total income earned in the various agencies. In all but two agencies, government transfer payments account for 30-35% of the total income. No agencies receive more than 30% of their incomes from wage employment.

Levels: The levels of incomes are much lower than for the province as a whole. In 1958 the per capita income for the province was \$1,245. The average estimated by the nine agencies and one administrative region of the Indian Affairs Branch was \$208. The range, including cash and kind, was \$292 to \$165.

Summary: The main sources of income are fishing, trapping, farming, wage work and government transfer payment. There is a wide discrepancy in incomes between the Indians and the whites as indicated by the province-wide figures.

Education

Types of schools: Most Indian students attend one of the Indian day, residential, seasonal or hospital schools. The rest attend non-Indian provincial schools.

Level: Most Indians receive a limited education. Less than two thirds reach grade 8; five out of thirty reach grade 10; two or three out of thirty reach grade 12. It is only recently that northern Indians have reached high school at all. Very few enroll in correspondence courses and only a very small number have vocational training.

Process of education

Programmes: The integration of Indians with other groups has taken place through the joint school or the attendance of Indians at provincial schools on a per diem basis. However, Metis have not been accepted at Indian schools on a similar basis.

Integration in schools has broken down feelings of being different; it prepares Indians for competing with non-Indians by giving them a chance to learn the attitudes and values of the dominant society.

Problems: The two major causes of low educational achievement are age retardation and leaving school early. Retardation is more evident in the north than in the south. It results from a number of factors such as lateness in starting school due to the reluctance of parents to let young children go to residential schools, special difficulties in learning English, cultural differences, malnutrition, and the movement of families to find employment with the consequent removal of children from school.

The reasons for early leaving were thought to be similar to those given in the Manitoba study which listed reasons involving finances, lack of facilities, illness and so on.

The Indian schools follow the provincial curriculum which overlooks the lack of learning readiness among Indian children. It fails to meet the needs of children who leave after grade 8 because it provides no vocational training or guidance at the primary school level.

There is a need for vocational and academic training for adults.

Influences of education: The residential school has some adverse influences. By removing the children from the home, it disrupts family life and adversely affects the attitudes of children and parents to education. The children lose the opportunity to acquire the skills of their parents but do not acquire new skills. The parents cannot participate in their children's learning and become hostile to the education system. The Indian children are separated from non-Indians in their formative years.

Summary: The educational level is much lower than for whites. The two major problems are age retardation and early leaving. Integrated schools help in the adjustment to the dominant society. Post high school education and adult education are very low.

Language

Indian children must learn English in school.

Other Notes

There is a caste structure in the north "which has developed along social lines with intermediate gradations based on the degree to which the individual's aspirations resemble those of the group above or below his own." (14)

Legal status: The Indian who grows up on the reserve is unfitted socially and culturally to participate in outside life; "his range of economic activity is severely limited by law." (20) The Indian is subject to all the laws of Canada plus the Indian Act. As such, he is subject to property disabilities and discriminatory liquor laws and voting regulations. The reserve represents segregation by law and implies "the relegation of the Indian to the position of a second class citizen." (20)

The band has little control over whether band funds will be spent or what band funds when they are spent. Protective laws forbid the sale of movable assets, even those manufactured with the Indian superintendent's permission. This implies that the Indian is incompetent in trading matters.

If an Indian has a grievance against a Minister "acting within his discretion under the terms of the Indian Act" (23) he cannot appeal to ordinary courts. If he

makes a will that is "considered not in the public interest" (23) that will can be declared void.

If an Indian signs a waiver of tax exemption, he gets the Federal franchise without losing his Indian status. To become "enfranchised" he must renounce his Indian status and live and work off the reserve. He then becomes liable for taxes like any other "citizen".

Comment

This seems to be a fairly comprehensive report on the employment and educational problems of the Indians in Saskatchewan. There is an awareness of other studies in Canada, especially the one by Lagasse in Manitoba. It is difficult to see an actual theoretical framework. What is evident, though, are the differences between the Indian and white societies in the fields of employment, income and education. The segregation between the two ethnic groups is very clear in the data on the northern areas.

CITIZENSHIP AND IMMIGRATION

The Canadian Indian

A Reference Paper, 1961.

(This report consists of listing points made in the "reference" paper which fall into the areas of interest for the present review of the literature)

Employment

- Types: Atlantic Seaboard: - forestry, agriculture, fishing,
native handicrafts
- St. Lawrence Basin (South of the Laurentian Plateau:)
- in settled areas there is farming, industrial and professional pursuits
 - in remote areas there is forestry, fishing, hunting and trapping
- The Prairies: - many are successful ranchers and grain growers
- agricultural assistance because of depletion of animals
- Pacific Region: - on the coast - commercial fishing, logging
- interior - fruit growing, ranching, many in lumbering
 - in north, mainly trapping
- Precambrian Shield: - depend on the "chase" for livelihood
- but change with modern means of communication and transportation
 - pulp wood industry provides employment for many
 - mining and other projects changing employment patterns

- Prospects:
- reserve Indians don't have access to credit sources available to other citizens
 - to fill the need, the Indian Affairs Branch administers a Revolving Loan Fund of \$1,000,000
 - loans for many purposes - eg. agricultural machinery and activity, fishing and forestry equipment
 - Individual Placements Program established in 1957, uses facilities of National Employment Service to place selected Indians in employment
 - also a rural placement program co-operates with other agencies and government departments in assisting individuals or groups in employment, particularly in the Alberta beet fields and in northern and other remote areas where extensive new developments are underway.

Education

- Types of schools:
- education carried on through Indian schools
 - substantial number in non-Indian schools, provincial or private; tuition is paid by the Federal Government
 - 3 types of Indian schools:
 - (i) day schools; on most reserves; for children who can attend from home
 - (ii) residential or boarding schools under auspices of religious denominations; for orphaned children, children from broken homes, those unable to attend day schools because of isolation, migration of parents.
 - (iii) hospital schools

Process of Education

- Programs: - education with non-Indians encouraged where possible
- Indian Affairs Branch enters into agreement with provincial authorities for joint education
 - over 40% of Indian pupils in non-Indian schools.

Other Notes

- Legal status: - apart from special provisions in the Indian Act, Indians are subject to federal, provincial and municipal laws like other Canadian citizens
- can sue and be sued
 - may enter freely into contractual obligations in ordinary business transactions
 - real and personal property held on reserve exempt from taxation - such property, except in a suit by another Indian, is also exempt from seizure.

DILLING, HAROLD JOHN

Integration of the Indian Canadian in and Through
Schools, with Emphasis on the St. Clair Reserve
in Sarnia

M.ED., Univ. of Toronto, 1962

An Overview

- Education:
- educational level of Indians in Canada quite low
 - problems of retardation, attendance, early leaving, language, lack of encouragement and incentive, prejudice, overageness, poor teaching
 - residential schools have some advantages over day schools but also disadvantages eg., take children away from families, return with insufficient education
 - integrated schools seem to bring better achievement, less failure, better relations between Indians and non-Indians
 - but integration not a panacea
 - more Indians are going beyond elementary school especially where they have attended integrated elementary schools.

The integration of the Indians into white Canadian society is increasing through integrated education. But

there is still a wide division in the overall educational level between most Indians and whites .

Types of Schools: Most of the Indian children in Canada go to the Indian day schools. About $\frac{1}{4}$ are in residential schools and $\frac{1}{4}$ are in non-Indian schools (as of 1959). Some go to private and territorial schools.

Levels of Education: Generally the level of education is low. Indians and Metis usually leave school before completing Grade VIII.

The Process of Education: The "problems of education" will be dealt with first since the "programmes" section shows solutions to some of the problems.

Problems: Retardation is a serious problem; it is the piling up of pupils in the lower grades. Indian children have poor attendance records and this contributes to their retardation.

The curriculum is too subject oriented; especially for those from the more remote areas, there is a need for more training in occupational skills in the lower grades.

Many Indian parents are indifferent to education and do not encourage their children. However, the interest on the part of parents is increasing.

Indian children must learn English in school; this alone hinders them; in addition, the actual learning of

English is hampered by contact with the Indian dialect at home, particularly where the children attend day schools and return home every day.

These factors plus the late entrance into school and the consequent overageness, the isolation of Indian groups, and the absence of any higher training in other than academic subjects prevents most from going beyond elementary school.

In 1957, the band councils were given the right to elect school committees. The future of such committees is uncertain, however, since they are largely advisory and have no real policy making responsibility.

Programmes

The integrated schools: In 1957, there were 72 joint educational systems. The integrated schools are said to be superior to the Indian schools: they have many of the privileges of the Indian day school; the provincial curriculum helps to prepare the Indian children for competition in the dominant Canadian society; they learn English better; there is "a mutual understanding of cultures" (24).

However, reports from the Oblate Fathers state that integration will not be effective unless the Indians are treated as equals, the teachers are interested and have an insight into the Indian way of life, and the Indian

and non-Indian pupils are from similar social and cultural levels.

Dilling reported on a case of integration for the St. Clair Indian Reserve near Sarnia. The Indian children were enrolled in the Bluewater public school with non-Indian pupils.

The results were as follows. Attendance improved and reached the 92% level, close to the non-Indian level of about 95%. The failure rate went down to almost the same level as the non-Indians by the fifth year of integration. Age retardation was not as prominent as in the Indian school. The Indians compared favourably with the non-Indians for the first year, but then fell behind for two years until they became oriented to progressing at the normal rate of one grade per year.

The grades in which the Indians compared satisfactorily with the non-Indians increased over the years, beginning with the lowest grade. This was attributed to the "diminishing influence of older pupils who had some previous education in the Indian school". (151) After five years, the Indian pupils were achieving as well as the non-Indians on all the verbal type tests.

More Indians were going beyond elementary school in their education.

Relations improved between Indians and non-Indians; prejudices were discarded and mutual trust was built up.

The residential schools: Most of the residential schools are under the auspices of religious denominations. Conditions are healthier than in the reserve schools. Attendance is better and there is less interference with the process of acculturation. But they are overcrowded. Children are kept away from their families; they return with an insufficient education and are treated as outcasts by their own people.

Summary: See "Overview".

Comment

The study was originally to be about integrated education on a particular reserve, but it became, as the author pointed out, a study of many aspects of Indian education. The information was gathered through the annual reports of the Indian Affairs Branch, the literature from Canada and the United States, and interviews with teachers, inspectors, and officials of the Indian Affairs Branch.

The theme of the study was "acculturation". The question was what happened when two cultures met. This theme is really the same as the framework of "adjustment" used in other studies. There is the problem of adapting to another culture. Acculturation may be a particularly apt term for education since more than in any other sphere

of activity, this is where the Indian culture will come into contact with the dominant white culture and where the former will have to adopt the different values encountered. The author advises that the Indians of the St. Clair reserve were in a special environment, but notes that the conclusions on integration can be taken as guides for future studies of Indian education.

GLADSTONE, PERCY

"Native Indians and the Fishing Industry
of British Columbia"
C.J.E.P.S. Vol. XIX, pp. 20-34, 1953 n/d

An Overview

- Employment:
- new complex economic system of distribution and production conflicts with traditional Indian culture
 - Indians have managed to hold their own in fishing - overcoming discrimination and and language problems - can transfer traditional skills
 - at same time, fishing is insecure livelihood - fluctuation in prices, and supply, also rising cost of operations, intense competition, variable weather, changing techniques
 - interior Indians had special difficulty adapting to commercial fishing
 - whites and machinery have displaced Indians from processing phase
 - discrimination, ties to community, lack of training cut off opportunities in other occupations

- problems in fishing have led to some group sentiments among whites and Indians
- Indians enter into disputes, in sympathy with white unions but remain outside in their own group, the Native Brotherhood
- fishing industry faces loss of foreign markets, higher costs, lower prices
- Indians turn to United Fishermen and Allied Workers Union, but tie ups through disputes are harder on Indians than on whites.

There is some integration of the Indians with the whites in the fishing industry; they face similar problems and co-operate in labour disputes. However, the point was made in another study (Jamieson, Native Indians and the Trade Union Movement in B.C.) that there is a difference between economic and social integration. There is a question then of the extent to which Indians and whites feel they are a closely knit society. The hesitancy of the Indians to actually join the white unions indicates that they still see themselves as a separate society, different from white society.

Employment

Types: This report is concerned with the fishing industry. It is one industry where Indians have managed to hold their own. It offers year round opportunities in

the primary fishing and secondary processing phases. These opportunities used to be limited by racial prejudices and language difficulties but these problems are gradually being overcome. Fishing gives the Indian freedom and independence.

Problems: The traditional tribal life of hunting and gathering clashes with the new economic system. Indians find themselves in a large scale, increasingly complex system of production and distribution; there is no longer direct ownership or control over the means of production. Few Indians have benefitted from this new way of life. It is difficult for them to adopt the incentives of the white culture and to acquire the equipment and techniques to succeed. In many areas of the province, the Indians have become a marginal labour group.

In an occupation like fishing, the Indians can transfer the skills and aptitudes of the traditional culture; they have acquired new techniques and competed with the whites. However, though fishing can bring high incomes it provides an insecure livelihood. The demand and supply and prices fluctuate from one year to the next. Fishing requires more and more investment; to survive, one must make an all out effort to maximize the season's catch. There are difficulties with the weather, with intense competition and with changing techniques. Indians and whites alike face these problems.

Adjusting to commercial fishing has been particularly difficult for the inland Indians who were primarily trappers, having used fishing as a secondary or minor occupation. They lost their trap lines because of the depletion of game and logging operations. Many turned to fishing but have become marginal fishermen on the coast. The Indians have been displaced from the processing operations in fishing by machinery and an increasing number of white workers.

The Indians have been unable to enter other occupations because of their lack of training, their inability to break family and community ties, and discrimination.

Labour disputes: The various difficulties and problems, rather than creating heterogeneous competing groups, have created a group sentiment among the whites and Indians and a desire for mutual aid. This is the basis for union organization. Such group feeling has tended to transcend occupational antagonism, differences in language and race and geographical isolation.

Indians co-operate with white unions but join them only as a last resort. They still live in relative isolation on the coastal reservations. They work in the canneries in the fishing season, but then return home. Consequently, they lose contact with labour problems.

The Indians are in sympathy with the labour unions and they enter into the fishing disputes. At the same time, they remain outside the white fishing unions. The Indians want to maintain their identity in a separate organization. The Native Brotherhood has operated as a separate bargaining agency, co-operating with the United Fishermen and Allied Workers' Union. This desire to remain a separate Indian group results from discrimination by U.F.A.W.U. members, "unfamiliarity with the factors underlying labour bargaining....the fear of being absorbed by the militant U.F.A.W.U. where they would remain a minority group" (27) and a desire to conduct their own affairs.

Prospects: The Indians are realizing that the interests of the fishermen and the canneries are interdependent and that both are vulnerable to the uncertainties of the industry. The fishing industry faces serious problems in the loss of foreign markets, rising operating costs, and decreases in incomes due to lower prices. Many Indian fishermen have turned to the United Fishermen and Allied Workers' Union to maintain prices. However, in any dispute that leads to a tie-up, the Indians come off worse than the non-Indians. They face the loss of a year's income and have less of a chance of finding alternative employment.

Summary: See "Overview".

HABAYAMA, J.E.

Educational Retardation among Non-Roman
Catholic Indians at Oka
M.A. Thesis (Education)
McGill University 1959, pp. X-108

An Overview

- Employment:
- most work around Oka is seasonal
 - jobs tend to be low status, poorly paid
- Education:
- low level; adults average grade three
 - would be far below whites
 - problems of retardation and early leaving:
result of language differences, lack of
encouragement, seasonal work that takes
children out of school, poor teaching
 - vocational training starts too late
to benefit most
 - denominational schools lack training in
knowledge of Canadian society
 - moving Indian children to integrated
schools resulted in higher achievement
 - Kindergarten filled role of preparation
for school, cut down on failure
- Language:
- mother tongue is Mohawk, less than half
the children coming to school for the
first time speak French or English

- integration of Indians into white society appears to receive some impetus from attendance at an integrated school

Employment

Types: The sources of employment are agriculture, apple harvesting, in the fall, the village sawmill, carpentry, construction, factories in Montreal, railroads and factories in the United States. Most of the work in and around Oka is seasonal.

Education

Types of schools: In the study there was one Protestant country school and one Protestant village school.

Level of education: The level of education is very low; on the average adults in the community have achieved roughly grade three. Until recently, the number proceeding to high school and further training was very small.

The Process of Education

Programmes: In September 1955, all the Oka Protestant students over Grade four were transferred to a non-Indian high school which had grades one to eleven. This was so successful in terms of achievement, that in 1959 Grades four and three were also transferred. The teachers at the country school (the village school was closed) were able to concentrate on the beginners. The rate of failure was

reduced. Kindergarten was introduced for ages 4 and 5 with a consequent drop in retardation.

The author points out that in western Canada, provincial insistence on minimum teacher qualifications and a correct curriculum have improved the situation (situation as described in the following section). An enlargement of the school districts made it possible for Indians to attend outside the reserves or combined Indian - non-Indian schools.

Problems: Some of the problems to be mentioned have been solved by the programme mentioned above. But some of them still exist, and as the author indicates, all of them are relevant to other Indian communities.

A major problem in Indian education is age retardation; pupils do not progress one grade a year with the result that there is a clustering in the lower grades and a marked thinning out in the higher grades. Grade retardation is severe in Federal Indian schools; it begins with repeated failures in grades one and two. In September 1954 among the 41 pupils in the Oka County school, 16 were 1-2 years over age and 13 were 3-6 years overage.

There are a number of reasons for this retardation. A greater percentage of teachers are poorly qualified than in non-Indian schools and especially city schools. Most teachers are not concerned about the Indians and do not have

the ability to handle them. Teachers in one room country schools also lack experience, and there is a much higher turnover. The fault is not all with the teachers, however. Lower attendance is a factor and reflects environmental obstacles and a lower value on education.

Attendance is adversely affected by work at home and on the farm. Seasonal employment such as harvesting necessitates taking children of 11 or 12 years and older out of school to help. Consequently, they lose time from their studies. The distance of the school is a special obstacle to beginners. There is a lack of encouragement from parents who are often indifferent and even hostile to the school system.

Cultural differences contribute to retardation. Indian students face a language problem. Aptitude-intelligence tests indicate that language is a serious problem. Many sounds in English are absent in Mohawk; most of the words in the texts form no part of everyday vocabulary and therefore must be learned as entirely new facts. Another culture obstacle involves the concept of time. Indians do not have the modern western concept of time; they arrive late at school and cannot time themselves properly on examinations.

Age retardation is one factor in another major problem - early leaving. The low educational achievements of adults give little incentive for going on. The lack of

encouragement contributes to early leaving as well as to retardation. The same holds true for language problems and seasonal work. Many also leave school because they cannot afford to dress well and because they are self conscious over their race and age.

Programmes: The provincial curriculum has some modifications for the special needs of Indian children. However, because domestic science and manual training do not start until grade six, and since few students reach that grade, these subjects are seldom taught. Very few are exposed to training in agriculture since, in Quebec, it is not taught until high school.

Denominational schools spend so much time on religious instruction that Indian students have little knowledge of history, geography, social or economic life of Canada. It is not surprising then that many do not identify themselves as Canadians.

Influence of education: Parents are hostile to the schools for taking the children away. Hostility and suspicion are heightened when the conflict is between unequally endowed communities as it is with the Indians and whites .

Summary: See "Overview".

Language

Mohawk is the mother tongue. From 1954-56, over half the children of six years of age entering school spoke neither English nor French.

Other notes

Oka is 35 miles from Montreal. The village is in a district occupied by Indians of Mohawk and Algonquian ancestry. "The community is broken up into four hostile groups of different religious affiliations which are a reflection of socio-economic discontent": a Roman Catholic minority, a United Church majority, a Pentacostal minority, and a Long House group (traditional Indian religion).

Comment

The thesis was based on 3½ years experience as a teacher in a one-room county Indian day school near Oka. It was to be a description of "educational retardation or academic under-achievement in a stable rural Indian community in Quebec". The author applied ideas from other studies (eg. Barne's tests of Indian pupils of Edmonton Indian Residential School, and H.J. Dillon on Early School Leavers, National Child Labour Committee) about the causes of retardation to the particular community. But she did not restrict her study to that community but indicated that problems found there were also found in other parts of Canada. She also looked at educational programmes in other parts of Canada.

HALLOWELL, A.I.

"The Impact of the American Indian on
American Culture"
American Anthropologist
Vol. LIX, April 1957, pp. 201-217

Contributions to American Culture

Indian music had some devices that have been exploited by composers of modern music. The knowledge of such devices was acquired through various collectors. The Boy Scouts have used Indian songs without making any changes. Indian culture enters into the Scout programmes in another way; there is a Merit Badge in Indian Lore.

Another contribution to the arts has been Indian made objects which are acquired and used. Such things as rugs, silverwork and pottery are distributed through ordinary commercial channels. The Indian has long been a subject in painting, sculpture, fiction, poetry, and drama. Advertisers and cartoonists have drawn from Indian life in their work.

HAWTHORN, N.B., BELSHAW, C.S., & JAMIESON, S.M.

THE INDIANS OF BRITISH COLUMBIA: A STUDY
OF CONTEMPORARY SOCIAL ADJUSTMENT, UNIV. OF
TORONTO PRESS, 1958

An Overview

- Employment:
- Indians mainly in primary industries: fishing, agriculture, logging, and casual employment
 - little future in these fields
 - requirements of secondary industry and changes in primary industries, e.g. consolidation, decasualization of work, conflict with Indian pattern of life and attitudes to work
 - few in secondary industrial employment, the expanding part of the economy
 - whites hold the better jobs in secondary industry, are displacing Indians in fishing, hold better jobs in lumbering yet whites and Indians are together in facing some of the problems in basic industries
 - Indians face problems in getting credit or capital to go into business
- Income:
- main source is primary industries
 - some well off, but majority virtually live in poverty

- wide discrepancy between Indians and whites in income

Education:

- level is rising but still low
- problems of age retardation, absence due to seasonal migration
- cultural differences create difficulties
- few in vocational or professional training

The data on employment and income indicate that Indians are a long way from being integrated into Canadian society. Also big difference between the two societies in amount of education (difference in value very evident here), but the level is rising, so should lead to more acceptance, in part because of acceptance of white values, also because new job opportunities open.

Employment

Types: The Indians are concentrated in the primary industries - fishing, logging, farming, and hunting - and casual employment. Only 6% of gainfully employed Indians derive most of their livelihood from other sources. There is still some steady income from part-time work in making crafts.

A few work in the cities and towns or in the manufacturing, construction and service industries which have been undergoing the greatest expansion.

Most families still depend on domestic hunting and food gathering to supplement their budgets.

The situation in the primary industries

Fishing: This industry is the largest employer of Indians. At least in terms of numbers, they have managed to hold their own against the whites and Japanese. They are usually self-employed, family employed, or independent operators rather than employees or wage workers.

The Indian's credit position is better in fishing than in other industries; thus he can acquire more equipment. In addition, fishing fits into the seasonal worker pattern of the Indian.

Lumber industry: This industry ranks second to fishing as a source of employment and livelihood. It is a major source for six agencies and 60 bands. There are plentiful resources accessible to most bands and working conditions are suited to the Indian's training, skills, work attitudes, and behaviour patterns. In most cases, they have adapted to the technological and organizational changes in logging and sawmilling.

Agriculture: This ranks third in importance for employment. Twenty-six per cent of gainfully employed Indians rely on agriculture for a large or major part of their income. However, it is the most important source for only three agencies: Okanagan (the most successful area), Nicola, and Williams Lake. Indians specialize in cattle ranching in these areas.

Other employment:

Maintenance work on Railroads and Highways: There are 112 on railway section gangs, 38 on highway projects and in parks. These numbers are largely the result of the communities being along the main natural routes of communication.

Longshoring and Stevedoring: The number of Indians has declined with unionization and decasualization of work. Those who remain are steady employees.

Construction and Building: Despite the suitability of manual, outdoor, seasonal work for the Indians, only a limited number are in these trades.

Indians as entrepreneurs: Some Indians have been quite successful as entrepreneurs in ranching and fishing and managing stores.

The Problems: Generally, the Indian has not adapted to western industrialization and thus the areas of expanding employment. There are a number of reasons for this failure in adjustment.

The traditional cycle of life centered on seasonal employment. The Indians would work intensely for a few weeks or months and then relax for a period. But this work pattern does not fit in with steady wage work in industry. Indians will leave their jobs after a relatively short term, thus developing a reputation of being unreliable.

Security for the Indian is likely to mean casual employment, leaving the job after a certain period to return home to his family. Steady wage work threatens such a relationship.

Industrial status is based on a money income. Indians have a limited demand for and use for money. Money, then, is not a great incentive to stay on the job.

Indians prefer outdoor work while industrial jobs are mostly inside and in the cities. Indians desire independence rather than working for employers, but this is practically impossible in industry.

These characteristics put the Indians at a disadvantage in the face of the decasualization of work. Mechanization, heavier investment and unionization put a premium on the stability of operations. Those who do not meet these

these standards are weeded out. And these changes are occurring in the primary industries where the Indians are concentrated, not just in the manufacturing industries.

Fishing: The fish supply has declined inland because of the construction of hydro dams. Stricter conservation measures have restricted "aboriginal rights" to fish for spawning salmon in a number of areas.

Fishing is more important on the coast. Indians have been more successful here than in other industries. The mobility of the employment is favourable to the Coast Indians. Conservation measures have encouraged many small scale operations rather than a few monopoly-type concerns. Indians can draw on fish resources of the entire coast.

But they face stiff competition from the whites and the Japanese. The canning companies used to finance the Indians. The whites and Japanese were considered more efficient but the canneries also got the Indian wives who would work in the canneries in poor working conditions and for low pay. But with developments in refrigeration and transportation, most of the canneries along the coast have been closed down, leaving only a few major ones in the urban centers. Not only does this remove the jobs in the canneries for the Indian women, but the companies are less willing to finance the Indians who have a reputation for being less efficient and less responsible for their equipment than the whites and Japanese.

The whites and Japanese have more efficient, better equipped boats and can fish in deep water. Since this deep water fishing meets the conservation quotas, the close to shore fishing where the Indians are concentrated may be displaced.

In only one of the three coastal districts have the Indians increased in number; but they face shorter fishing seasons, smaller catches per boat, declining incomes and standards of living, and a deterioration of their equipment.

Lumber industry: On the coast, mechanization has reduced the labour requirements for both whites and Indians. There is a trend to integration and consolidation of the operations with an emphasis on steady output. This means fewer employers for both Indians and whites and less tolerance for the intermittent work habits which are characteristic of many Indians.

Logging often takes place in areas where only Indians live; and there are few difficulties in occupational adjustment in logging. But the lumbering industry is essentially a large scale operation which involves wage work under supervision, and this goes against the Indian's values in regard to work.

Indians do not like to leave their families to take on jobs like logging, but if they do not stay on the job, they will be weeded out, perhaps blacklisted. Unions have seniority rights after layoffs; but the Indians lose these rights by voluntarily leaving jobs.

The Indians tend to specialize in the lumber industry, but this specialization combined with their work habits limits the opportunities to climb to the higher occupational and income levels. They do not get the training and experience to qualify for the higher paid positions.

In the interior, the Indians occupy a marginal position in lumbering. As on the coast, they face the trend to larger plants situated in the main towns and cities, and the demands for steady workers. There are some who **contract** out to log away from such centers. Some work for smaller, more scattered logging and sawmilling operations close to the reserves. But these are often marginal operations. There is marketable timber on the reserves; but any one reserve has too small a supply and when this is combined with a lack of equipment and technical and managerial abilities, operations are unprofitable. Intense logging might provide immediate income; but it would deplete the resources and leave no alternative employment.

Agriculture: There is a shortage of land and little room for expansion in cattle ranching.

Indians have never taken to non-cattle farming to any extent. They are discouraged by the long hours of drudgery, the lack of tangible rewards and status commensurate with effort, the relative tying down to one place, the extensive supervision, and the absence of a clear legal title to their individual land holdings (they cannot sell land or improvements to other than band members). Cattle ranching is more attractive but there is still the land-title problem.

Longshoring and Stevedoring: Indians face unionization, decasualization of work, closed shops, union hiring halls far from the reserves, and seniority lists. These factors have reduced the number of Indians employed.

Construction and Building: Again, there is a premium on steady workers - because of the risks of heavy losses in case of a delay. This industry also requires long periods away from home. The apprenticeship system means years in the cities at low pay, and it takes no account of the skills the Indians may already possess. Local small scale employers may not require an apprenticeship background, but they choose their employees on a non-economic basis. This generally eliminates Indians from consideration.

Entrepreneurs: "The Indian business enterprise, because of its small scale, lack of acquaintance with business procedures and market conditions and institutional restrictions such as lack of credit, is particularly prone to collapse...." (p.177).

Problems of credit: Their small incomes, the limited property they have for collateral, and their poor reputation as workers with equipment make the Indians poor credit risks to the banks and finance companies. They cannot raise capital by selling land or real property and cannot use them as collateral for loans.

The Revolving Fund for loans has an upper limit of \$350,000 for all of Canada. An individual can only borrow \$10,000. Half the loans are in agriculture which does not appear to offer many opportunities for employment. The B.C. Special Vote, an appropriation of \$100,000 a year, is used mostly for capital needs, particularly irrigation. (Note these figures are for 1958)

The dependence of band funds upon government interest provides a safe and secure source of income to the bands, but it does not create any new employment opportunities (p. 202).

Employment prospects: The industries in which the Indians are concentrated are declining. It appears that fewer will be able to derive all or most of their income from hunting, fishing, trapping and farming in the future. Logging may expand in absolute terms but it will decline in relative importance. Consolidation of operations and mechanization are cutting out jobs for the Indians. The industrial expansion going on may draw the whites to the urban centers, leaving job openings in labouring, trapping, logging, and small scale sawmilling. But the Indians are being displaced in fishing by the whites and the Japanese.

The Indians could constitute a labour pool for low income or seasonal jobs. But this would lower the status of the Indian and the occupation and bar his entry to other jobs.

A number of Indian communities some distance from the white urban centers could support local businesses.

Indians have not taken to agriculture and have not made the most of the land, capital, and technology that is available to them. However, agriculture may not provide more employment. Indians are leaving the farms, returning only when all other alternatives are exhausted.

"As long as they remain highly specialized in a few primary industries and occupations that are vulnerable to seasonal and cyclical unemployment and long run displacement, they will continue to be kept in a vicious circle of low economic and social status, discrimination in employment, dependency, depressed standards of living, low morale, and inefficiency". (159)

Summary: The Indians are concentrated in the primary industries. Here they face problems such as mechanization, consolidation of operations, and demands for steady wage work which conflicts with their traditional cycle of life activity. Few of them are employed in the secondary industries in the urban centers where economic development is taking place.

Indians and whites hold similar jobs in lumbering and fishing. But the whites are better fishermen and have superior equipment. In lumbering, the whites rise in status because they stay on the job longer and do not specialize to such a degree.

The whites hold the better jobs in the secondary industries while the Indians that are employed often hold only casual jobs.

Income

Sources: Fishing is the main source, followed by logging and agriculture. The wife sometimes earns a cash income. There is income from public relief, band funds, rents and other non-wage channels.

Levels: In 1951, the total wage income per Indian household head \$1853 a year. This included an allowance for female wages. The British Columbia male wage earner averaged \$3,208. The white person is likely to have a greater interest in investment and therefore the disparity is greater than the figures would indicate.

In one Indian community, the average cash income was \$3,000. This indicates that Indians can progress. But although this average figure would appear to indicate that Indians are moderately well off in cash, those with high incomes pull the average up. Many are under \$2,000. In terms of cash, there is widespread poverty.

Summary: The main sources of income are the primary industries. Some Indians are fairly well off, but generally, there is a wide discrepancy between the whites and the Indians.

Education

Types of schools: There were 67 Indian schools on the reserves, 13 Indian residential schools, and 3 hospital schools at the time of the study. Some Indians went to provincial junior and senior high schools. Fifty-four were at institutions offering higher and specialized or vocational training.

The Indian Act specifies that children must attend a school staffed by teachers of their own religious denomination unless the parents direct (in writing) otherwise. Most of the children were attending schools staffed in this way, i.e. according to the Act.

Level of education: The educational level is rising, though it is still low compared to white society. In March 1955, one quarter of the Indian population was in school. Figures for the same month showed the school population had doubled over the preceding 10 years. However few train for professions or for highly skilled occupations other than fishing.

The Process of Education

Problems: Poor attendance and retardation (piling up of students in lower grades through failure) are two major problems. Attendance varies seasonally as the parents

move to obtain employment. Compared to all pupils in the provincial schools, Indian pupils show higher median ages in every grade, a related clustering of pupils in the low grades and a marked thinning out in higher grades.

Indian children face a number of problems in trying to get an education:

1. Often there is a lack of encouragement at home;
2. Since the houses are usually small, there is no quiet place to study;
3. Many children have major home responsibilities after school;
4. The Indian child must learn English in school; this hampers his progress through the grades;
5. There are cross cultural threats; the child must learn values that may contradict those already learned. He must learn things the white child has learned at home e.g. English, modern, western concepts of time, and social relationships;
6. Learning is interrupted when families move in search of employment;
7. Poor health, bad weather, lack of proper clothes.

The Influence of Education: Education means a difference in income level. In a sample of 130 Indians with no schooling, 102 earned under \$2,000; 11 were over \$3,000. Of 328 who reported grades, 80 were over \$3,000, and 123 were under \$1500.

Summary: The level of education is improving but it is still low, especially in relation to the whites . The Indian child at school is hampered by problems that white children do not have to cope with. Only a few Indians take professional or vocational training.

Other Notes

"Indian" - An Indian is defined by the administration as one who can be registered as such according to the Indian Act. This definition has no fixed cultural or biological meaning; a person classified as an Indian may have fewer Indian forbears than a person not so classified. "It doesn't take in all people whose cultural inheritance derives in part from the traditional life which existed in the region before the whites."(16)

Legal status: The Indians still have no clear title to their lands and this situation destroys the interest in farming. The fish conservation measures have restricted the "aboriginal rights" to fish for spawning salmon in the interior.

Framework for the Study

The Department of Citizenship and Immigration wanted a comprehensive study of modern Indian life, focused on the adjustments of the Indians to the Canadian economy and society. "The study was to include community and family life, resources, employment, education, relations with the law, social welfare needs and administration." (vi) British Columbia was chosen, according to the authors, because of the availability of experienced researchers. This would indicate that the findings would be applicable in other parts of Canada.

The major theme was the process of adjustment. For purposes of this report, this theme came out clearly in the material on employment with the difficulties of the adaptation to the requirements - i.e. the way of life and values - of industrial white society. It also came through in the description of the difficulties of the Indian child in the school system.

It is this theme of "adjustment" that would seem to be applicable to any study of Indians in Canada.

HONIGMANN, JOHN J. and IRMA

Eskimo Townsmen, Canadian Research Centre
for Anthropology, U. of Ottawa, Canada, 1965.

This is a case history of social and cultural change, the setting for which is Frobisher Bay in the Canadian Arctic. Since the early 1950's a number of urban-like settlements have appeared in the Canadian Arctic, attached to defence installations, airports, and mines. To these settlements large numbers of Eskimos who formerly lived in small camps have been attracted as permanent residents. Frobisher Bay is the largest settlement of the new type, with a population of more than 1600, about half of whom are Eskimos.

The authors present an exhaustive account of life among the Eskimos in that unusual locale, made up of three separate residential areas: the Air base, dominated by people from the south - the Eurocanadians, as they are termed in this book; Ikhaluit, or the Eskimo Village, as it is usually called; and Apex Hill, the Rehabilitation Centre for Eskimos established by the Department of Northern Affairs. Each of these neighbourhoods has its own distinctive character which the authors carefully describe. Taken together they comprise the town of Frobisher Bay, and it is the continuing adaptation to town life which is the theme of this book.

The authors view Frobisher Bay as a learning situation for the Eskimos, as a puzzle which each Eskimo tries to solve. Most of them do solve it, each in his own way, through a process of trial and error and with varying degrees of help from Whites and fellow-Eskimos. In coming to terms with town life, the flexibility and adaptability of Eskimo personality and social organization are important assets. The authors illustrate how Eskimos confront new situations by employing a variety of skills from their cultural and personal repertoires: deference, withdrawal, probing, testing, and so on.

There is impressive documentation in this book to support the Honigmann argument of purposeful and meaningful adaptation to town life. The documentation is not in terms of vague generalities but rather in terms of specific incidents and issues drawn from the trivia of everyday life: the ups and downs of a local dance band; the patterns of conduct on the Eskimo-run town bus; the small history of an attempt of a few people to revert to the traditional hunting way of life.

Of special interest in the Eskimo Townsmen is the careful evaluation of government programs in education, cooperatives, social control, and rehabilitation.

JAMIESON, Stuart

"Native Indians and the Trade Union
Movement in British Columbia"
HUMAN ORGANIZATION, Vol. XX, No. 4
Winter 1961-62, pp. 219-225.

An Overview

- Employment:
- mainly in resource industries
 - declining employment opportunities due to changes in the industry; competition by the whites and Japanese, depletion of resources, discrimination
 - few Indians in secondary and tertiary industries
 - generally not too active in unions but have participated with whites in collective bargaining in fishing and lumbering
 - unionization has driven many Indians from longshoring and stevedoring
 - Native Brotherhood of B.C. protects interests of Indians but is declining in influence as position of Indian deteriorates in that industry

The type and availability of employment indicates that the Indians are far from being fully accepted into Canadian society. But there is some integration through the unions.

Employment

Types. The Indians are concentrated in the resource industries. Two-thirds of all gainfully employed Indians are in fishing and lumbering and if farming and trapping are included in the list, it accounts for 90% of employed Indians.

Problems. Employment opportunities are diminishing in the resource industries. In the past, a large part of the labour force was casual, and it fit into the Indian's work rhythm. But in recent years, the trend has been to larger scale, more mechanized plants; there is more capital invested per worker. The processing facilities have been centralized in the urban areas away from the reserves. The emphasis is on steady workers, especially stable family workers, rather than casual migrant labour, which typifies the Indian.

In addition there is the problem of the depletion of the resources themselves upon which the industries are based.

Few Indians have found employment in the secondary and tertiary industries. Cultural barriers have prevented them from accepting industrial employment as a permanent way of life. The Indians are unwilling to stay on a job and tend to quit for no apparent reason. The employers who depend

on stable operations then discriminate against the Indians on the grounds that they are untrustworthy and unpredictable. The Indians who are aware of these attitudes see no point in getting special education or training; and they are discouraged in looking for employment in the factories or offices in the urban areas.

The resource industries and the unions. In the early years, the canneries had to be close to the fishing grounds because of the lack of transportation and refrigeration facilities. This gave the Indians some bargaining power and they used a type of collective bargaining backed up by strikes. They co-operated with the whites in the face of competition by the Japanese. From 1901 to 1940, there were numerous local unions formed and numerous strikes by processing workers and fishermen. However only a few were successful; competition in the industry was severe because of overinvestment, an oversupply of fishermen and a depletion of the supply of fish. What primarily brought failure to the strikers and jeopardized the position of the Indians were the technological changes in the fishing industry; these changes have progressed even faster in the last decade. Few Indians have been able to keep pace. Less seaworthy boats and poor equipment have led to the displacement of many of the Indians by the whites and Japanese.

Adding to the problems of the Indians have been technical advances in the canning and processing of fish - i.e. in refrigeration and transportation - and this in turn has led to the consolidation and centralization of operations far from most of the reserves. The consequent displacement of the Indian women has lessened the bargaining power of the Indians considerably.

The consolidation and centralization created problems for the whites and Japanese as well. Consequently, they have organized on a wide scale for bargaining. In 1945 they formed the all inclusive organization, the United Fishermen and Allied Workers Union of British Columbia. The Native Brotherhood of British Columbia, an organization formed to protect the interests of native Indians in the province, negotiated collective bargaining agreements with the cannery operators and other employers on behalf of the Indian fishermen and processing workers.

The leadership in the bargaining comes from the U.F.A.W.U. with the N.B.B.C. acting as a silent partner by signing identical agreements for its Indian membership. But the influence of the Indian organization will decline as the position of the Indians itself declines in fishing.

Lumbering. The long run trend in the lumbering industry is toward a decrease in employment opportunities. This is due to technical changes and mechanization which increases the output per man. On the other hand, there may be more jobs for Indians because lumbering operations are being forced to move farther from the urban centres where the whites are concentrated. However, the Indians have been unable or unwilling to take advantage of these opportunities. They have specialized in logging; none of them are in the pulp, paper and newsprint industry or in the production of pulpwood. Instead, they prefer the short seasonal jobs which enable them to carry on the ceremonial and social activities of the bands. The result, though, is an unfavourable stereotype regarding their abilities and character.

It is in the industry that the Indians have had second greatest contact with unions. The International Woodworkers of America has unionized most of the employees in lumbering. However, the Indians play only a passive and casual role in the various local unions.

In longshoring and stevedoring, the introduction of the seniority and rotation system caused friction between the Indians and the union. When the Indians left their jobs for fishing, they would lose their seniority rights and would have to start at the bottom of the list when they

returned. The number of Indians in this employment has dropped from the hundreds to about seventy-two who are steady workers.

Summary. See "overview".

Comment

The data came from the interdisciplinary study of the Indians of British Columbia in 1954-56 (The Indians of British Columbia by H. Hawthorn and others) and from labour relations research by the author and others from 1948-60. The author notes that while the study is restricted to British Columbia in terms of data, the general picture that it presents characterizes the situation of the Indians in several areas of this continent where there has been a rapid industrial expansion and a growth of unions. (219)

JENNESS, Diamond

"Canada's Debt to the Indians".
Canadian Geographical Journal,
Vol. LXV, No. 4, 1962, pp. 113-117.

All of the plants which Europeans found in the New World which possessed any great economic value were already being cultivated or utilized by its inhabitants.

Pipes and tobacco are cultural contributions of the Indians. Tobacco now ranks as one of Canada's major crops, yielding in 1938 a revenue of approximately 20 million dollars. Two of the crops that exceeded it in value, corn and potatoes, the white man also derived from the Indians.

Beans, squash, maple syrup, turkey, tomatoes and cocoa, are other contributions of the Indians. Although it is not cultivated in Canada, cassava, found in South America, has become a staple throughout the Old World tropics. Canada does make use of tapioca which is derived from it.

The natives of this hemisphere have taught us the use of cocaine, quinine, and other medicines. They have given us our finest cotton plants, the Sea Island varieties, that yield the longest staple. Rubber also came from the new world.

They have handed on the snowshoe, tobaggan, dogsled, bark canoe, kayak, and the game of lacrosse to us, although it is possible that their ancestors in northern Asia may have invented these artifacts.

Moreover, hundreds of square miles that today would be virgin territory if the Dominion had not been inhabited at the time of its discovery yield furs or minerals. The natives helped explorers to open up the country.

Even in Canada's political history individual Indians have played a notable part. And no one can estimate the number of Indians who have merged with Canadians of European extraction and passed unnoticed into the general population.

Trapping still contributes to the economy about 1½ million dollars yearly (1939).

JENNESS, D.,

Eskimo Administration:
II Canada:Chapter 13,
Eskimo Education - 1950-1961.

An Overview

- Education - since the 1940's the government has been attempting to supply adequate educational facilities in the Arctic;
- school attendance is still irregular; in 1960 only slightly more than half of the school age children were attending school; very few children have achieved more than a grade 7 education;
- cultural differences, and the lack of a clear perception of the objectives at which a secular education should aim have hindered progress in education in the Arctic.
- Language - Failure to learn English or French restricts Eskimos opportunities for employment, and educational advancement.

Education

Types of Schools. The transfer of education from mission to government schools was doubtless inevitable, but it brought many unexpected and refractory problems in its train because the Eskimos had not yet lost their primitive outlook and for economic reasons still retained many of their old migratory habits. The philosophy and objectives of the government's system were very different from those of the missions. At the moment a combination of small hostels (for about 8 children) for younger children, and big hostels for older ones seems to present the best possible solution to the dilemmas that arise in bringing education to the scattered population.

Level. In 1961 in the District of Mackenzie 46 Eskimos had reached grade 7 and upward. 15 were in grade 7, 14 were in grade 8, 8 were in grade 9, 4 were in grade 10, 1 was in grade 11, and 4 were in grade 12. Only one Eskimo in the Eastern Arctic, despite its much larger population had reached grade 7 and none had gone beyond that.

In 1960 only 55% of all Eskimo children of school age had been enrolled in 33 schools erected since 1947, and they often did not attend very regularly.

	<u>1951</u>	<u>1960</u>	<u>1961(est)</u>	<u>1968(est)</u>
no. of children in school	245	1783	2600	?
% of school age children	10%	55%	63%	100%

In 1961 86% of all Eskimo children attending school were grouped in the lowest three grades and more than one half were in grade one. Only 13% were in grades 4 to 6 and only 1% to 1.5% were in high school.

Grading of Eskimo school children 1961

Grade	1	2	3	4	5	6	7	8	9	10	11	12
pupils Mackenzie district	167	90	78	43	39	23	15	14	8	4	1	4
pupils Arctic district	408	178	91	28	20	1	1	0	0	0	0	0
total	575	268	169	71	59	24	16	14	8	4	1	4

1960 - male only

Grade	1	2	3	4	5	6
no. of pupils	273	149	77	32	28	14
av. age of pupils	9.8	10.8	11.9	12.8	13.1	13.8
av. age of white pupils in NWT	6.4	7.6	8.8	?	?	?

Boys who drop out after grade 3, aged 12, may be taking on traditional adult activities. Do those who go on tend to be those who have been separated from parents or whose parents have wage employment?

By December 1960, 130 Eskimos had enrolled for vocational training of one kind or another, which implied that the younger men are turning away from hunting and trapping and are looking to wage employment for their livelihood. Much of this vocational training founders on the rock of "inadequate English". The government has found remunerative work for a fair percentage of its trainees.

The process of education: 1) programs, 2) problems. If only in self defence the government had to give its Eskimos the educational facilities of other Canadians and equip them to fulfil the duties of Canadian citizens. Since the 1940's the federal government has been providing the educational facilities that the Arctic had needed since the beginning of the century. There are now more than 30 federal schools. Building schools is far easier than filling them, and than getting competent teachers.

Eskimo families may not stay in settlements because of lack of wage employment or handicrafts.

Empty schools presented authorities with one of their first problems. Attempts to hold summer schools at fishing and sealing camps were not successful. Hostels have been established for children whose parents will be away. Children lodged in hostels pick up English speech and English ways of living faster than in their home settlements

and their local day schools. They, (hostels) have the usual drawbacks. It may be difficult for children to fit into their family's community when they are finished school.

A rule that children must be sent home at least once a year has helped reconcile parents to their children's absence and in winning their acceptance of the system. In the Western Arctic they follow the Alberta curriculum and in the Eastern Arctic, the Ontario curriculum.

The missionaries had failed to prepare the natives for their entry into the civilized world because they lacked the money, the staff, and a clear perception of the objective at which a secular education should aim. At present few teachers remain for more than 2 years, and many for only one. Their salaries are comparable to those of teachers in Ontario, plus living allowances. The annual turnover is over 30%. This affects the quality of the education since both teachers and pupils need time to adjust. The turnover seems to be largest in settlements that have the largest white population, presumably because of personality factors and greater friction. 37.5% of teachers resign after one year, 34.5% after 2 years, and 31.5% after 3 years.

The government has as yet failed to inspire the children with an eagerness to learn. In Cape Dorset, where there has been a government school since 1949, only one pupil had reached grade 5 by 1961. In southern Canada he would have qualified for grade 3. The situation varies from settlement to settlement. In Resolute parents encourage the children and they seem to be progressing fairly satisfactorily.

The Influence of Education. The current situation in education is gravely disturbing because education is so unready to play its part in the economic crisis that has broken over the Arctic since the war.

Summary. Among Canada's population are more than 10,000 Eskimos, almost none of whom can read her daily newspapers or understand either her French or English broadcasts over the nation's radios. Most Eskimos believe that all they need is a small English vocabulary to smooth relations with the white men who visit, or hire them.

Language

It is unfortunate that Peck syllabics were introduced in the eastern Arctic. Neither the syllabics nor the English alphabet represent with perfect accuracy the sounds in Eskimo dialects, but both permit of satisfactory communication. The syllabic script is simpler and can be learned

more quickly by an illiterate people but outside the Arctic it is known to a few missionaries only. It cannot help the Eskimos in their relations with other Canadians, or increase their opportunities for wage employment. It may even handicap them since children in the Western Arctic who learn the English alphabet only seem to progress more quickly in school than children in the Eastern Arctic who learn to read and write the syllabic script in their homes. Whether the script can produce this effect is debatable, but Western Eskimos in the Mackenzie delta speak English better than those around Hudson Bay, are less backward educationally, and appear more capable of standing on their own feet and working out their own salvation in the rapidly changing Arctic.

The teaching of English became compulsory with the establishment of government schools. In the mission schools many teachers were French, and used that language, but with their disappearance all instruction must in fact be in English. Teaching in Eskimo is not an issue since no white teachers except for 3 or 4 missionaries can speak the language fluently and no Eskimos are qualified to teach.

Greenland schools have always used the Eskimo tongue, and claim initial teaching in Eskimo accelerates the learning of Danish. It might have a similar effect on the learning of English.

The government is now preparing new textbooks to meet the special needs of Eskimo children.

It is only when a child begins school that he enters an atmosphere of English and then only in relation to his teacher and the topics that are dealt with in the classroom. Failure to learn English is probably partly due to a lack of desire to learn, and of encouragement from elders. The Eskimos today are a "beaten" people. It is no longer possible to "live off the country," but indispensable to all permanent wage employment is a sound knowledge of English or French.

JONES, Frank E.

Work Organization in the Structural Steel Industry:
A Study of Industrial Organization and of Ethnic
Relations Among Structural Steelworkers, M.A. Thesis
(Sociology) McGill University, 1950.

An Overview

Employment: - Indians have been fairly successful in the steel erection industry

- but face discrimination due to stereotype of them as being unreliable, untrustworthy
- these attitudes on part of whites (French Canadians) cut the Indians off from chances for steady employment, for promotion, for experience for jobs other than riveting
- French Canadians dominate work gangs in terms of supervisory offices and regular employment - the unfavourable stereotype justifies to the French their monopoly of work gang rewards
- clear split between whites and Indians in employment.

Employment

Types of jobs. The Indians are found in the steel erection industry; most of them are employed as riveters.

Problems. Though they have managed to be fairly successful in this industry, the Indians face a number of problems.

Among the whites, the Indian has an unfavourable reputation as a worker. His two chief faults are claimed to be tendencies toward absenteeism and to abrupt voluntary separation from a work gang (164). In actual fact, the sample shows that Indians remain in the industry longer than other ethnic groups and supply proportionately more experienced workers than the French. However, because of their greater number, the French actually provide more workers, thereby giving the impression of greater dependability to employers.

The stereotype of the Indian continually blocks him in getting employment; there is a constant statement by officials of a preference for whites as employees.

The foreman of a work gang selects his own nucleus of workers. The Indian is often excluded because of the stereotype that exists about him. Indians are likely to be discharged when a particular project is completed but

French Canadians (the whites) are transferred to other projects. Because of this discrimination, the Indians "cannot define the work gangs of the Erection division in terms of steady work and remuneration". (171) This method of recruitment also excludes experienced workers who are admittedly required.

Promotion practices also indicate discrimination. Indians have the lowest representation in the offices of pusher and foreman. Any promotions are likely to be temporary and confined to one project or part of a project. As a result of the stereotype, the Indian is not considered qualified for promotion. It is likely that this promotion mechanism means that technically competent Indians are bypassed.

Indians usually work on the riveting teams while the French are on the erection and plumbing gangs. The Indian is defined as a skilled riveter and rarely gets a chance at other operations. This prevents him from acquiring all-round skills that could open up better jobs.

Language

In the work gang, the workers are divided on the basis of language. French Canadians usually speak French and Indians speak English or Mohawk. Among other things, Indians must learn French to be accepted into the "in-group" that control the employment in the steel industry. However, very few do speak French.

Other Notes

Integration: The Indians are differentiated from the French by terms like "smoked hams" and "les sauvages". If Indians are to become part of the "nucleus" they must acquire certain white characteristics such as the ability to speak French and to mix with French workers, regular attendance on a project, and the willingness to remain employed as long as required.

Comment

This study was of course restricted to one area of employment in one part of the country. But the data was studied in terms of a theoretical framework of structural-functional analysis of a work gang. The data was considered in terms of the functional and dysfunctional consequences of action based on ethnic distinctions in the work gang. The dysfunctional consequences are evident in the loss of technically competent workers because of the exclusions of one ethnic group (the Indians) by another (the French Canadian whites).

The relations between Indians and whites then illustrate how ethnic differences can threaten group integration when individuals are brought together to pursue a co-operative undertaking. It is a framework that could be applied to other studies to highlight the problems of the Indians, especially in terms of their integration into the dominant Canadian society.

LAGASSE, J.

The People of Indian Ancestry in Manitoba:
A Socio-Economic Study, Manitoba, Queen's
Printer, 1959, 3 Vol. 500 p.

An Overview (3 vols.)

- Employment: - for reserve Indians trapping is main employment, followed by casual work, fishing, lumbering
- a number of Metis and off-reserve Indians have permanent jobs, especially in the city, though not high status - also many in casual work, resource industries (seasonal work)
 - railway section men in the north
 - whites have better jobs
 - main problem is lack of permanent employment
 - lack skills, work personality incongruent with demands, prejudice among employers
 - resource industries do not provide stable, adequate livelihood
 - few opportunities in local communities
 - move from seasonal to permanent employment too slow to reduce number living on bare subsistence
 - some labouring jobs in construction; some may come in mining
 - those in cities do improve job status over time
- Education: - children attend Indian day, residential and hospital schools, and provincial non-Indian schools
- level rising but in general, still quite low - below whites
 - few with post high school training

- retardation and early leaving mean low achievement
- other problems of cultural differences, inadequate facilities, low qualifications among teachers, physical environment

Income: - fairly high in predominantly white communities
but in general very low - much lower than whites.

Language: - English becoming universal, not very many speak French

- but Indian language often spoken at home; most Metis speak an Indian language

Integration:- still prejudice against those who are identifiable as Metis or Indian

- those who are not so identifiable, usually living in predominantly white communities, are quite integrated

Most of the people of Metis ancestry in Manitoba are integrated into the white society to the point where they are not recognized as Metis by those around them. However there is still a wide gulf in employment, income and education and social interaction between the whites and a large number who are recognized as Metis.

Indians who are not recognizable as such hold industrial jobs. But a much smaller proportion of Indians than Metis are integrated into the dominant Canadian society.

Employment

Type: Most on-reserve Indians are employed off the reserve where they compete with whites and Metis. Trapping is the most widespread occupation, followed by casual work, fishing, and lumbering. Farming and digging seneca roots are also fairly important.

Twenty-five per cent of the employed Metis and off-reserve Indians have permanent jobs, usually linked to industrial or commercial undertakings. They are also in farming (10%), lumber and pulp operations (15%), seasonal work (15%) and casual work (35%).

Permanent work is found in almost any field of employment. Many operate their own businesses eg., stores, taxis, service stations. Many are sectionmen and section foremen. Most are in semi-skilled jobs.

Problems: The main cause of the high unemployment is cultural. Indians and Metis have irregular work habits and resist relocation to the areas of employment. In addition, the belief among employers that this work "personality" is inherited prevents those who could remain in steady employment from being hired.

Indians and Metis often do not know of local job opportunities unless there is a shortage of white labour. But even when jobs are plentiful, they lack the necessary skills and thus remain unemployed.

Generally, there is a shortage of jobs in the Indian or Metis community. What jobs there are do not offer full time employment (fishing, trapping, public works).

Casual employees of any ethnic group have poor reputations as workers; their short time with an employer is inadequate to develop a sense of responsibility. The movement of Indians and Metis from job to job only reinforces the beliefs among employers that they are unreliable.

The Metis farms are generally too small to provide an adequate standard of living (though the standard is higher than other Metis since it is usually supplemented by other employment). Metis are reluctant to work for farm owners as the immigrants did.

The lumber and pulp industry faces a depletion of resources.

Prospects: The lack of opportunities in the Metis and Indian communities has been pointed out above.

Knowledge about existing opportunities for outside jobs and faith in the long term prospects of outside employment will help Metis and Indians to establish themselves permanently in non-Indian and non-Metis communities. p. (90). The Department of Citizenship and Immigration, through a regional supervisor of the Indian Affairs Branch does provide an employment service for on-reserve Indians.

There are many jobs in mining, construction, and road-building that Metis and Indians could fill temporarily. However, at present, they do not benefit from these developments.

Land is available for farming; a great deal of land could be used if it was properly drained. But farming does not look promising. Many children of farm owners do not find it attractive enough to stay. The Metis and Indians would find the salaries on farms adequate only if they were willing to accept a standard of living below that of those who are leaving.

Industry's demand for manpower is increasing; workers need fewer skills there than for farming. It would seem easier, then, to integrate the Metis and Indians into the industrial rather than the agricultural setting.

Summary: The main fields of employment are casual labour, trapping, fishing and lumbering. Jobs in Metis and Indian communities are in short supply and are usually only part time. The Metis and Indians are hindered in getting employment by

their intermittent work habits and reluctance to relocate for employment. Even if they were willing to move, they would often lack the knowledge of the job opportunities or the skills to fill the positions if they did know about them.

The whites hold the better jobs and the Metis and Indians are often hired only when no whites are available.

Income

Sources: The main sources are trapping, casual work, fishing and lumbering.

Levels: Incomes are low and irregular. They would be much lower than for the whites in the province. "Seventy-five per cent or approximately 20,000 Metis and off-reserve Indians do not receive sufficient income to maintain an adequate standard of living ... more than 85% of the reserve population is suffering from lack of sufficient employment opportunities." (84)

Summary: Incomes are generally low and unstable. There is a wide discrepancy between the Metis and Indians who live outside the cities and the whites.

Education

Types of schools: There are residential schools for children who cannot attend day schools because of circumstances.

There are day schools which Indians attend where home conditions are favourable and where school facilities are sufficient.

There are 40 Roman Catholic and 49 Protestant schools. Metis attend some of the Indian day schools.

Indians living in predominantly white or Metis communities may send their children to local provincial schools.

Levels: Indian educational achievement is much lower than that of the whites. Over nineteen per cent (19.4) of the Canadian school population is in Grade IX or higher; only 4.98% of the Indians are at that level. (119)

Metis education is also at a low level. With an average of 5.42 grades, Metis education has progressed only 2.82 grades in the last forty years. (128)

Process of education

Problems: Beginners in northern schools, especially Indians, often lack a knowledge of English and the first year of school is spent trying to bring them up to the level of other pupils. This initial retardation usually persists. Metis and Indians at any given age group are behind other pupils in grades.

Poor attendance and early leaving characterize both Metis and Indians. In 1954, 66.4% of the Indians aged six to eighteen were attending school; for provincial schools in 1956-57, the figure was 88.9%. (128)

The reasons given for leaving school include financial status (eg. helping at home, couldn't afford to stay, had to work) and motivation (preferred to work, didn't like school).

The Metis do not have as great social and cultural handicaps as the Indians but they lack the financial assistance given to the Indians. Therefore, the enrolment pattern is likely to be similar to the Indians.

Educational progress is hampered by the movement of parents to find employment, malnutrition and a lack of space to study. These problems are solved for the Indians by the residential schools. Such schools have made the Indians more literate than the Metis on the fringes of reserves under similar conditions of poverty. Many of the Metis schools have poor equipment and inadequate school buildings.

Other difficulties for Metis and Indians include the use of a curriculum that is similar to the provincial schools; some of its content is unrelated to the lives of the Metis and Indians and is therefore meaningless. Teachers in the special Indian schools are less qualified than those in provincial schools; more of the former are permit teachers.

Summary: The educational level of Metis and Indians is far below the province-wide levels. There is age retardation due in part to the unfamiliarity with English. Most Metis and

Indians leave before completing primary school. The main causes of lower educational standards are unfamiliarity with the school situation, inadequate facilities, low income, poor housing, illness and road conditions.

Language

In many homes, especially in the more isolated areas, no English is spoken; where it is spoken, it is very poor. Metis living next to an Indian reserve may speak an Indian language rather than English. Children coming to school must learn English.

Other Notes

Integration: Indians and those who are recognized as Metis run into prejudice on the part of whites who refuse to grant them the rights and privileges that other ethnic groups have in Manitoba - eg. refuse to serve them in restaurants, put them in a special section in theatres, etc.

The whites who see the Metis and Indians living on the fringes of the towns and cities begin to think that all such people live in that way. But the Indians and Metis will integrate faster in the fringe settlements than in isolation. They can observe contemporary white ways while having asylum where they can adjust at their own pace.

But although such Metis may have more contacts with the whites than those in predominantly Metis communities, the latter are better integrated because their role in relation to the whites is more clearly defined.

Some Metis become so fluent in white culture that when they move away, no-one recognizes them as Metis. In predominantly white communities they are recognized only if they live by different standards than others or have distinct Indian characteristics. Those born and raised in white communities are well on the way to integration. Eighty per cent of those with Metis ancestry in Manitoba have integrated to the point of not being recognized by their neighbours as Metis.

Definition of Metis: Generally taken to refer to individuals with some Indian and white ancestry who can still be recognized as such because of their way of life.

The study included only "those who identified themselves or were identified by their neighbours or work associates as Metis or half-breeds." (57) It was almost exclusively restricted to those who were referred to the researcher in answer to the question "Are there any persons of Indian background living in this area?" (57)

BOEK, W.E. and BOEK, J.K.

The People of Indian Ancestry in Manitoba
Volume II. Those in Greater Winnipeg

Employment

Types: For the men, the most frequent sources are common labour jobs (31% of the Indians, 62% of the Metis) -e.g. handling timber, shaking hides - followed by semi-skilled jobs (13% of the Indians, 22% of the Metis) -e.g. box making, operator in steel mill, butcher, fisherman.

For women the most frequent source is restaurants; there is also housework, maidwork, and babysitting.

Thirteen per cent of the Indians and 22% of the Metis are in skilled or highly skilled jobs. Eighty-three per cent of all the men and 55% of all the women who came to Winnipeg for jobs were employed at the time of the interview.

Problems: In Volume I the lack of knowledge of jobs was mentioned. This study points to a number of sources that are used to find jobs. For Indians and Metis, the primary source is the employment offices. Next in importance for the Indians are friends and newspapers and for the Metis, actually going to the place of work and hearing from friends.

The jobs for the Indians tend to be short term, 1-3 months being the most frequent (27%). The Metis are on jobs for longer periods, the most frequent length of time being 4-10 years

(about 1/3 of them). This is not just the result of inclination; many jobs are short term in nature. People who are able to secure this type of employment are forced to move from job to job. In addition jobs may be changed because of a dislike for the work, the working conditions or the desire to return to one's family.

Integration may mean low status; a person who enjoyed a high status on his reservation may find he can only get a low income job in the city. Occupational mobility is hampered by poor schooling, discrimination, low financial resources; it is difficult to accumulate funds because of the normative obligation of sharing any resources one might accumulate with friends.

Prospect: Although the Metis and Indians face problems in getting employment, the future is not all dim. A considerable number had better jobs at the time of the study than when they first came to Winnipeg. A few Metis and Indians found work in offices or in skilled employment.

Summary: Men are usually employed in common labour or semi-skilled jobs in the city. Women find jobs in restaurants, and in private homes - eg. as maids, babysitters. Employment offices are the most important source of knowledge about job opportunities. Metis hold down jobs longer than Indians. Despite problems in getting jobs, Metis and Indians do find better jobs after they have been in the city for a period of time.

Income

Source: The main source for males is labouring and semi-skilled work. Restaurants are most important for females; however, housework, maid-work, babysitting and clerical work are fairly important.

Level: The nature of the sources indicates that the incomes are relatively low. Only 8% of the Indians earned over \$3,000 in 1957, after deductions. The Metis were better off, a result of longer term jobs. Twenty-six per cent of the Metis earned over \$3,000. Fifty-seven per cent of the Indians and thirty-eight per cent of the Metis earned less than \$1800 a year. Seventy-two per cent of the Indians and 56% of the Metis earned less than \$2400 a year. (64)

Summary: Incomes are generally low, probably much lower than for whites who have higher status jobs with proportionately greater incomes.

Education

Types of schools: (From Vol. I, there would be provincial schools in Winnipeg. However, many have come to Winnipeg from the more rural areas and therefore likely got their education outside the city at Indian day and residential schools.)

Level: The educational level is low. In the age group 15-19, 77% had not gone beyond primary school; for the age group 20-29 and 30-39 the figures were 64% and 65% respectively. The amount of education diminishes with age, and there is a large number with no schooling at all. (50)

Indian women are better educated than Indian men and Metis women. Indian men and Metis men and women are about equal in their education. The Metis, however, have higher aspirations for education than do the Indians.

Some do have training other than primary or high school. One quarter of the Indians, 26% of the Metis from the Organized Territory, and 1/4 from the Unorganized Territory had additional training - eg. trades, nursing, business, homemaking, etc.

Process of education

Problems: There are a number of factors responsible for the relatively poor schooling of the Metis and Indians. There is poor attendance because of the low value on schooling, the necessity for working at home, the difficulty in getting to school, illness, the lack of clothes and school supplies, the unkind reception and cruel punishment by teachers, the lack of a satisfactory future to which the schooling will lead, and the migration of the family to find employment.

There is a belief that Indians are inferior to Caucasians, in part because of the results of I.Q. tests which are biased in favour of the latter group. Many Caucasians think the "simple life of the savage" should be preserved.

Schools run by religious denominations often sacrifice training for work and values in the larger society for the sake of religious instruction.

There is a lack of school facilities because of the lack of emphasis by those who allocate funds and the actual absence of funds in some communities.

Summary: Educational achievement is at a low level, though some do have additional training. The Metis and Indians face problems in getting an education because of home conditions, the attitudes of whites and the conditions in the schools.

Other Notes

Integration: Despite some integration into Indian or Caucasian societies, there are a number of Indians and Metis who could be called marginal men. If they try to act like non-Indians, they face rejection and disappointment for their aspirations. Yet, attempts to associate with Indians may not lead to acceptance in that group either "because they no longer

have the attitudes or types of behaviour of their former friends." (97) The Indian in the city finds that a low income and prejudice bars him from the better residential areas "and from participating in higher social life, regardless of his aspirations or behaviour." (97)

HLADY, Walter M. and POSTON B. Ralph

The People of Indian Ancestry in Manitoba
Volume III. The People of Indian Ancestry
in Rural Manitoba

Employment

Types: Forty-nine per cent of the Indians and Metis are in permanent or temporary jobs (skilled and unskilled, mining, farming, trade or clerical jobs). Thirty-eight per cent are in seasonal employment - eg. fishing, trapping, and lumbering. Most of the Indians and Metis who are not engaged in seasonal employment are in three fields: railways, mining, and construction. The movement to permanent work is especially evident in the section work on CNR lines in northern Manitoba.

The rate of unemployment is highest in predominantly Metis communities.

Natural resources are the base for predominantly Metis communities and Metis communities on the fringe of Indian reserves. Some of those on the fringes of white settlements have permanent or casual jobs but most of them depend on trapping, fishing, and pulp cutting. There is more permanent employment in the predominantly white communities.

Problems: The main problem is lack of permanent employment. This is in part due to the lack of skills and a work personality that is incongruent with steady job requirements. Some use permanent-type jobs as temporary employment between seasonal jobs. But those Indians and Metis who are easily identifiable as such do not always get a chance to prove themselves. In mining, for example, Indians and Metis work at opening up the mine, but outsiders are brought in to do the actual mining even though it does not require a high school education. The Indians and Metis are excluded on the basis of social requirements rather than ability. In construction, those who are identified as Indians and Metis are at the lowest paid levels.

Some live in areas where industrial and commercial activities are just inadequate to provide employment.

They face problems in seasonal employment as well; all such operations are unreliable and subjected to several unpredictable factors such as weather conditions, market demands and price fluctuations. (69) In trapping, the returns are limited in relation to the amount of work. In fishing, the efforts to increase the productivity of Manitoba waters have been unsuccessful. Lumbering does not provide a suitable standard of living for any Indian or Metis in the sample.

Prospects: The movement from seasonal to temporary industrial or commercial jobs and from there to permanent jobs is not rapid enough to reduce the number of people of Indian descent living in substandard conditions. Only a minority have permanent employment. The prospects in seasonal employment are not very bright. Generally the resource industries cannot provide a sure and sufficient livelihood.

Senior mining personnel have expressed a willingness to co-operate with a government agency to help Metis and Indians find mining employment if there is an adequate follow up to the initial placements. The construction industry needs a pool of unskilled labourers. Immigrants no longer fill this role because of the present immigration program that is aimed at skilled people. This opens up vacancies for the Metis and Indians.

Summary: Most employment is seasonal or temporary. Indians and Metis are barred from permanent work because of their lack of skills and an unsuitable work personality but also because of racial discrimination. The move to permanent work has been too slow to reduce the number relying on seasonal work which provides an inadequate livelihood. There may be more opportunities in mining and construction in the future.

Income

Sources: Seasonal jobs provide income for most Metis and Indians and temporary and permanent jobs provide income for some.

Levels: The average income in predominantly white communities is reasonably high but in other types of communities it is very low. In predominantly white communities, 30% of the Metis families had an income of less than \$2499 per year; sixty-nine per cent, then, had at least \$2500. Fifteen per cent of the Metis groups fringing on white communities, ten per cent of the Metis groups fringing Indian reserves and six per cent of the families in predominantly Metis communities earned over \$2500. (54) The average earnings in the last three communities were less than old age pensions received by an elderly couple (\$1320). The 98 families in the sample with an income under \$1,000 must have depended on natural resources to subsist. (56)

Summary: Except for those living in predominantly white communities, incomes are very low.

Education

Types: (Volume I notes that there are day and residential schools. Some Indians go to provincial schools. Some Metis attend Indian schools.)

Levels: Generally, the educational level is low, but it varies considerably among communities. In predominantly white communities, the majority of Indians and whites have some schooling while in Brochet, 63% reported no schooling. Twenty-three per cent of the Metis and Indians interviewed (adults) had no formal education though this was a considerable improvement over their parents among whom 63% had never been to school. (108)

These improvements can be attributed to more schools, more time spent in one place near the schools, greater fluency in English and a more favourable attitude toward education.

Only a few Metis and Indians take courses beyond high school.

Process of Education

Problems: Metis and Indians show age retardation in the schools. Particularly in the remote areas, this retardation is due to irregular attendance because of the migration of families, illness, the absence of local school boards, poor transportation facilities, poor weather, inadequate school buildings and supplies and low standards of living. (130)

Metis and Indians leave school early. Some have to work; for others there are no school facilities to continue their education. Illness is another cause of early leaving.

The remote northern areas - the isolated section headquarters of the northern railway lines - have special problems. In some cases there are too few children to meet the legal requirements for constructing a school, and the schools close by are overcrowded. The parents do not have enough education themselves to supervise correspondence courses.

Post high school courses require leaving home; for Metis, the cost of such education is prohibitive. Correspondence courses are not effective; a quiet place to study, the educational background and the desire are usually absent.

Influence of education: Education makes a big difference in income. Those who have no schooling average \$1450 per year; those with 10 grades or more average \$3803 per year.

Summary: Education is improving but it is still at a low level. Very few take training beyond high school. Retardation and early leaving characterize Metis and Indians.

Language

English is becoming universal among Metis and Indians. Forty-four per cent of the sample spoke English at home; 28% spoke Cree, 15% Saulteaux, 5% French, 1% English and French and 7% a mixture. More people spoke French than the sample indicated. The majority of Metis in the sample spoke at least one Indian language.

Other Notes

The movement from seasonal to permanent employment since the first contacts with western civilization has been too slow to provide for the integration of all people of Indian descent. For those who are no longer identified as Indians or Metis, the usual means of support is industrial or commercial employment, similar to white men.

MACLACHLAN, B.B.

"Communities of Societal Indians in Canada",
Anthropologica, Vol. VI, 1958, pp. 69-77.

One can use a number of criteria to identify groups of people as Indians.

- (1) Legal - as defined by statute and judicial and executive decisions.
- (2) Biological - population with a genetic constitution (allelotype) that differs from Euro-American populations. "Such groups presumably do exist in partial reproductive isolation as a consequence of social, cultural and legal factors." (70)
- (3) Cultural - characterized by patterns of behavior distinct from those of Euro-Americans. Patterns are of two sorts, at least:
 - (a) "behavior which seems related to aboriginal behavior
 - (i) as a fairly pure survival or (ii) as an evolutionary development from, or an elaboration of behavior in the ethnographic present." (70)
 - (b) "behavior which seems more closely related to conditions of modern culture contact, behavior more or less determined by elements of general Canadian culture, adaptation to the external social environment."

Societal: "A distinguishable group with a high internal interaction rate and which is recognized as a group at least by its members may be classed as "Indian" because

(a) outsiders consider the group to be Indian, or (b) the members of the group consider themselves to be Indians, or (c) there is an historical continuity between the present group and past groups definitely aboriginal Indians or (d) some combination of reasons (a), (b), and (c)." (74)

OBLATE FATHERS IN CANADA.

Residential Education for Indian Acculturation,
Indian-Eskimo Welfare Commission, Ottawa, 1958.

Education

Types of schools: The OMI operates 44 residential schools in Canada. Most of them do not go beyond the elementary level. They are denominational and coeducational. Residential school facilities are restricted to children whose parents either still live a more or less modified native way of life or have failed to develop, individually or collectively, the socio-economic patterns essential to successful day-school attendance. Therefore the residential schools still carry the heavier load in the transculturation process which constitutes native education in Canada.

The residential school provides healthier living conditions, more appropriate supervision, better grouping by grade, and more vocational training possibilities. It can usually offer a wider range of social and recreational activities. Its efficiency for acculturation is conditioned by the adequacy of its material facilities and educational services. A climate of family life is essential to minimize inevitable institutionalism.

There are serious limitations of the role which public schools can play. They cannot adequately meet the educational needs of Indians in all localities. In many districts they provide no vocational education, home economics, and no specialized assistance and activities to develop the personal and social skills which Indians must acquire to succeed in life. They tend to neglect adult education. Teachers may not realize the responsibility placed on the school to help the children adjust to the demands of cultural contract.

The Indian High School will become essential as Indians progress, to provide education adapted to their needs. Indian Boarding High schools are good because religious training can be given easily, teachers can learn Indian values, customs, etc., and adapt teaching techniques, organization for study is easier, students can be given experience in the kinds of social activities essential to their adjustment to Canadian life, guidance can be organized more easily, a greater chance can be given to Indian students to train for leadership, and they can give protection and strength to the individual.

Integration and acculturation: The attendance of Indians at non-Indian schools may be effective only under the following conditions: 1. The non-Indians must accept the Indians as their equals. 2. The teachers must be acquainted with the Indian mentality and culture or be ready to help the Indian student to understand himself or herself and to interpret for them the culture of our Canadian society. 3. The non-Indian

pupils must accept the Indians in their recreational and social activities. 4. The social and cultural level of the homes of the Indians should be about the same as the non-Indians, or measures should be taken to bring the Indian pupils closer to that level. Otherwise the school experience will foster separateness rather than acculturation.

Indian schools at present do not make a pupil feel like a stranger or an outsider. Teachers are more inclined to familiarize themselves with the Indian culture and mentality. The teachers can compare the Indian and non-Indian cultures without the risk of offending their pupils. Greater respect for Indian culture is likely to encourage ethnic pride and native leadership. They must provide contacts with non-Indians to make up for lack of socialization through the peer groups operating in non-Indian schools.

Education is much broader than schooling. In an autonomous society the community controls the school as one factor in the necessary transmission of its culture to the coming generation. Any school which is divorced from the cultural stream of the community into which it operates and which is not partly an activity controlled by this community, is artificial. Its work can be easily rendered useless by the reaction, even unconscious, of the community. It requires much more careful planning if it is to produce lasting results in the personal and social development of those attending it.

The adults in a community choose for themselves and for the coming generation. Adult education can help them understand the need for change and that, in terms of their own culture rather than on the basis of logical evidence of better results or of charts of scientific argument. It is only when the adults who make up the nucleus of the community agree to the changes, as inevitable or worthwhile, that acculturation sets in the community. (Mead) In some societies where the structuring of authority was felt strongly the responsibility placed on the young to teach the old created insupportable conflict for them.

The only way non-Indian schools, without adaptation, can be as successful with Indians and non-Indians is when the Indians home and community background are culturally similar to the non-Indians. With our present circumstances of provincial schools or Indians schools with non-Indian teachers the following presumptions appear necessary for success and thoroughness. 1. Establish the kind of Indian and non-Indian inculturation received before entering school. 2. During the first year arrange for the child to pick up the substance of what the non-Indian child has received from his home and community. 3. Carry on with the regular curriculum with the child usually one or more school grades behind. 4. Isolate the child as much as possible from his native background to prevent "exposure" to Indian culture. (to provide him with a unified experience). 5. Upon graduation integrate the young

transcultured Indian in a non-Indian community, following him through until he or she is permanently settled away from his community of origin.

It seems more humane and practical to deal with communities as such rather than attempt to recondition each individual child. This implies two series of educational activities - one for the children and one for adults, especially those raising children with similar content but different techniques. One should determine the kind of culture present and the socio-economic opportunities in the area and train adults accordingly. Acknowledge and reinforce in the children cultural traits and traditions of the community that do not interfere with socio-economic progress. Traits which interfere with socio-economic adjustment should be acknowledged as respectable and valid in the "old way" but impractical under present circumstances. Raise socio-economic standards on the reserve. Give particular care to increasing contact with the dominant culture. Have some of the adults participate in the schooling of the children. When the children graduate they should be followed through thoroughly. Aspects of guidance include giving information, preparatory service, placement service, follow-up service, counselling service, research service.

Level of Education: The raising of the school leaving age and the emphasis on the importance of education are forcing schools to cater to the needs of a larger number of students who cannot successfully complete the "orthodox" high school

programme - students who have completed grades 6,7, or 8. In a normally distributed population we should expect 25% to 30% of students to benefit from terminal courses. In some communities from 2/3 to 3/4 of the school population could be directed toward such classes. The curriculum is not exclusively vocational.

Vocational training in the four areas of Industrial Arts, Domestic Science, Adult Education, and Handicrafts is meant as a preparation for further training and to provide a well rounded school programme.

Language: For non-English or French speakers a vocabulary should be chosen of things and actions of their daily life and that have attracted their attention at the boarding school. Pupils should learn vocabulary they can use in out of class-room situations. The staff should use the vocabulary they know as much as possible. Recordings, drawings, radios, record players, etc. should be used as aids.

PARMINTER, A.V.

The development of integrated schooling for
British Columbia Indian children, M. Ed. UBC. 1964

Initially reserves isolated Indians and relegated them to an inferior social and economic status. Otherwise their adoption of a new and broader culture might have progressed more rapidly. The missionaries, with financial assistance from the Federal government, first provided a measure of segregated formal education with limited success. After World War II, when the Indians began to remonstrate other citizens became concerned about the ineffectual education being provided to Indian children. Two results were that the Federal government improved the segregated schools and public school authorities tried to integrate schools.

The great majority of educators are for full integration immediately and a transfer of responsibility from Federal to Provincial or local authorities. The survey also indicates a need for an appropriate education programme for the majority of Indian parents. Integration is accepted by most educators as an inevitable, wholesome, and necessary development. The annual admission of a few hundred Indians presents no overwhelming problems to the school system. Parminter feels that government sponsored studies favouring integration tend not to be made public as much as those recommending improvements for existing segregated schools.

Since 1957 in 9 B.C. reserves school committees have been formed to participate in the operation of the day schools. This is a break with tradition - allowing Indian adults some authority with respect to school function. This is perhaps the most significant aspect of the updating of the Indian school system. Three or more Indians are appointed by the Band Council, and with guidance from Branch officials, make decisions and recommendations concerning school equipment, maintenance, attendance, and pupil problems. Where committees have been formed the members have taken their duties seriously, have attended meetings faithfully, have increased community interest in school activities, and have generally assisted teachers and Branch personnel, usually without interfering in classroom matters which are not included in their terms of reference. Indian day schools are indistinguishable from the rural and semi-rural schools in the province. The text books, course of study, time schedule, teaching aids, and instructional techniques are all identical to or modified versions of those of the non-Indian schools. Religious instruction is extra.

After discussing in detail recent developments in education in BC the author presents an evaluation of the Indian school system. The Indian school located on the reserve exerts a powerful influence for good in the community. It brings to the community and its inhabitants a new status. It appears to elicit feelings of pride and possessiveness. The teacher may be an intermediary between the people and officialdom, and may

successfully communicate the views and aspirations of the villagers to the more transient Branch officials. The teacher will probably be called upon to provide some adult education. The teacher is usually a welcome and effective agent in the acculturation process. The aggressive and talented students become conspicuous in the Indian school setting and are frequently singled out for special attention.

Where the literacy level is low a segregated school provides a setting where all of the pupils are at approximately the same stage in the acculturation process. The low literacy environment, however, often mitigates against progress. Schooling on the reserve is a preparatory stage in which teachers help to inculcate those non-Indian values which are so essential to successful adaptation to non-Indian routines or standards. It serves as an intermediate step between the reserve culture and that of the non-Indian community. Weaknesses are the continued segregation of the pupils. Distance may make integration impossible. Segregated education can be costly.

The Catholic church had tended to adopt a cautious attitude toward integration until arrangements were made in a northern district for the joint construction of parochial schools, and in some areas continues to do so.

It is not easy to say if the transfer of responsibility for Indian education from federal to provincial or municipal authority would quickly effect total integration. Demographic

factors create barriers to integration. If integration were placed before religious instruction the enrolment of about 2,000 could be arranged. Some elderly Indians are not yet convinced that education with non-Indian children is in the best interests of the Indians. Others wish to avoid it because it might lead to deterioration of the reserve system. Other are afraid of emotional problems.

Achievement tests suggest that residential school mean performances were slightly higher than those of integrated Indian pupils. Integrated Indian pupils had higher mean performances than Indian day school children. Children in residential schools keep regular hours, have a properly regulated diet, extra curricular activities, and supervised study periods. The non-Indian schools share with most Indian day schools the problems resulting from the depressed socio-economic conditions found on most reserves from the indifference of the majority of Indian parents to their children's progress although these schools are usually larger and able to offer more comprehensive programmes than Indian ones. Disadvantages of residential schools are segregation, regimentation, and separation from home and parents. As Indian parents learn to support the efforts of the day school children, and as home conditions improve increases in achievement should ensue.

The author sought the appraisals of the adjustment of Indian children from school trustees, principals, teachers, and Branch officials. These appraisals are summarized as follows:

School trustees

- support the principle of integration
- do not regret accepting the children they have accepted
- almost one third were willing to accept all Indian children regardless of whether it would create a non-Indian minority
- one third would hesitate to have a non-Indian minority
- boards favour the rapid rather than gradual integration and support the idea of using kindergartens for Indian pupils.

Principals

- believe Indians should be a provincial or municipal rather than a federal concern
- felt Indians should be encouraged to vote in elections for school trustees and felt that Indians rarely take an interest in the work of the school boards and seldom take problems to these boards
- 80/83 favour movement to non-Indian schools and feel that it should take place at kindergarten or grade one
- the majority felt that the presence of Indian children did not affect the tone of the school adversely
- Indian children are not commonly disciplinary problems or a major source of complaints by teachers
- irregular attendance, tardiness, and truancy are reported to be areas of concern
- principals were not concerned about the slight tendency for Indians to stick together
- many wanted a closer liaison with personnel of the IAB

- a majority reported that while cooperative in most cases, Indian parents do not show as much interest in the progress of their children as non-Indian parents do
- dropouts are primarily attributed to reserve environment and lack of parental support

Teachers

- almost total approval of integration
- attendance and punctuality below non-Indian standards
- teachers feel Indian children appear to be as well fed and dressed as non-Indians. They seemed to have less sleep and more physical problems
- the majority do not become behaviour problems but they are rarely as responsive as their fellow classmates
- most teachers feel the Indian children are somewhat inferior socially
- less than one half felt they had special aptitude in art, or athletics
- they are generally trustworthy and cooperative. They do not persist at assigned tasks as long as non-Indian children
- appear to be happy, well adjusted, etc.
- Indians parents show less interest in children's work than non-Indian parents do

IAB Personnel

- there was close agreement among them
- 85% felt that integration had produced improvements in dress, housekeeping, cleanliness, and diet

- 84% report complete parental support with no qualifications.
IAB only supports integration if the parents are in favour
88% said Indians did not prefer residential schools for academic reasons
- almost all officials reported integration causing economic problems for parents - increased demands on parents' resources
- most felt there was an increased desire for education
- 58% felt that Indian pupils require extra attention and assistance until they become acclimatized
- a majority felt the children had become less shy, and more ready to mix, more inclined to join non-Indian organizations
- 84% felt there was no discrimination
- almost all felt the children had an increased interest in secondary education
- feel that the Indians are ready for integration
- feel that there should be a transfer of responsibility to provincial authorities
- a majority feel that adult education (of values of education) would be useful.

Conclusions are summarized as follows:

1. Integration has attenuated feelings of inferiority and has produced improvements in the appearance, the attitude and the personality of Indian youth.
2. Many Indian children are retarded at the primary level because of a language difficulty. Training in kindergarten is a practical and effective way of overcoming this.

3. The reserve environment is a major deterrent to progress. Indian children become increasingly conscious of the shortcomings of their home communities as they enter and progress through the secondary grades.

4. Indian children are not inferior intellectually.

5. Indian children typically are co-operative, well adjusted pupils. Lack of initiative or perseverance is attributed to different Indian values and attitudes.

There has been no integrated schooling without the support of the Indian parents. Indian children help parents establish the higher standards of their fellow pupils in their own homes. Absenteeism seems to result from parental attitudes, minor physical ailments, and lack of a clear conception of the objectives of the schools. Involvement of parents is necessary for optimum results. Appropriate adult education would help to interpret the aims of the public schools to Indian parents.

School boards, principals, teachers, and key field personnel of IAB are unanimous in their support of the integration principle. The transfer of responsibility for Indian education from federal to provincial and/or local authorities is now desirable.

PETERSON, L.R.

Indian Education in British Columbia
M.A. Thesis, Department of Education,
U.B.C., October, 1959.

An Overview

- Employment:
- mainly in resource industries
 - employment opportunities declining because
canneries on coast closing down, discrimination,
lack of available funds to repair equipment, low
fur prices
 - skills not transferable to other kinds of
employment
- Education:
- attend Indian day, residential and hospital
schools, also provincial and private schools
 - educational level low compared to whites , par-
ticularly in terms of post elementary school
education
 - parents have no say in curriculum in Indian schools
which is same as in provincial schools
 - parents have little say in the kind of school
their children attend - Roman Catholic Indians
under pressure to send children to parochial
instead of regular public schools
 - education has not led to employment opportunities

Integration: - some economic integration, but socially there is not a feeling of unity between Indians and whites .

Employment

Types: The opportunities for employment at fishing, trapping, or wood-work are diminishing. Very few of the specialized skills that the Indians possess are transferable to other types of employment.

The canneries which were once situated all along the coast are now centered near cities where there are large non-Indian labour pools. In addition, the Indians have no collateral to acquire loans after a poor season to maintain their deteriorating fishing boats. Fur prices are depressed. In lumbering, Indians find that they are the last to be hired and the first to be laid off.

"The revolving fund, a yearly appropriation for British Columbia, is used up without benefiting many needy bands." (95)
"Indians do not even have a chance to become self-sufficient on the small amount of land they do possess. They cannot invest band funds to develop even such resources as their reserves possess." (129)

Summary: See "Overview"

Education

Types of schools: The Indian child attends one of the 60 Indian day schools, 3 hospital schools, 11 residential schools, and provincial and private schools.

Level: The educational level is relatively low. At the grade 8 level, the number of Indian and non-Indian children attending school is about the same in proportion to their populations. However, there is a sharp decrease in the proportion of Indians at higher levels. In 1957 there were 24 Indians students in grade 12 in the residential schools and 57 in private and provincial schools.

In 1957, 30 Indian students graduated from the Vancouver Vocational Training Institute; this represented 75% of those who had enrolled. This was the same figure as for non-Indian trainees.

If one looked at the figures for 1948 he would see that there were more high school graduates in 1957, and it would seem that the number of Indians graduating from high school was on the increase. But a comparison of the enrollment figures for 1957 and 1958 shows that in the residential schools there was no change and in private schools there was a fifty per cent drop.

Process of Education

Programmes: The Indian schools use the provincial curriculum; Indian parents have no control over the curriculum in their schools.

Protestant Indians want their children to be educated in non-Indian schools wherever it is practical. In predominantly Protestant areas, Indian children attend day schools if they live in isolated areas but regular public schools where these are easily accessible. The Roman Catholic Church follows a policy of educating the Indians in parochial schools. The children from Roman Catholic bands attend day or residential schools. In the areas where there are other faiths, joint parochial schools are being built for both Indian and non-Indian children. On some reservations, parents fear excommunication if they do not send their children to residential or parochial schools. However, this may not be as great a threat as it first appears since it is unlikely that such families could afford to clothe their children for high school anyway.

The Indian Affairs Branch pays a tuition fee to the school board for any Indian child from a reserve who attends a joint or public school. Financial assistance is available to Indian students "who show an aptitude for specialized training." (113)

Influence of education: Education is not always beneficial to the Indians. Often the only thing children who have been to school can do is to return to the reservation. "The student

who persists in his studies finds that education opens no golden doors." (112)

Indian girls from Sechelt who have graduated in commerce from St. Mary's Residential School have been unable to find employment in the white village next to the reservation. The stores, banks and Post Office refuse to employ them. Some of the federal offices appear to follow a non-discriminatory policy by hiring some Indian girls; but these girls could pass the colour line anywhere.

Other Notes

"The Hawthorn study took as a basic fact "that the acculturative change of the Indian is irreversible and is going to continue no matter what is done or desired by anyone." (88) But the main proposition of the present study is that "the Indians of British Columbia are not becoming integrated into the general population economically, culturally or ethnically"(124) and that the integration that has taken place will proceed at a slower pace in the future. The author points out that although two ethnic groups may work together they do not necessarily perceive any sense of cultural unity. Cultural integration can be subdivided into economic and social integration. There is almost no social visiting between the two groups in most places even where an Indian reservation might be surrounded by a white community. There are some parts of the province where there is less contact between the whites and Indians than fifty or a hundred years ago. (125) Integration will come when

an Indian can cross the colour line without anyone knowing that he has done so; he will succeed as long as his Indian background remains unknown or at least vague.

Indians have been conditioned to think of themselves as inferior to the whites. Even those who become enfranchised return to the reservations because white society will not accept them. They feel that enfranchisement means only giving up old rights with nothing in exchange. White society is rapidly leaving Indian society behind.

Indians do not speak as a unit for the white culture "has helped to split their philosophies, particularly along religious lines until they come to differ in ways in which they would not ordinarily differ." (128)

Comment

The author has made an important distinction between economic and social integration. Other studies have indicated the similarities and differences between whites and Indians in the economic and educational spheres; but few have looked at integration from the point of view of social interaction and none have done so to the extent that Peterson did in his study. The study shows an awareness of other research, in particular that of Hawthorn and his colleagues (The Indians of British Columbia). The Hawthorn study is used as a take-off point in defining the Indian, in looking at the economic position of the Indian and for discussing the sociological conditions of Indian life - i.e. social integration.

RENAUD, A., OMI

"Indian Education Today", Anthropologica
No. 6, 1958.

An Overview

- Education:
- Indians attend Indian day, residential and hospital schools, provincial, private or territorial schools
 - substantial increase in enrollment but still 2,000 in 7-16 age group without accomodation
 - advantages of residential schools over day schools: better grouping, better teaching, more white acculturation
 - language still a barrier in solving problems in white society
 - cultural background of Indian does not form a basis for the activities of the school system
 - many Indians leave reserve only to return after failure to find employment - lack training because of early school leaving.

Education will further the integration of Indians into the white society; but wide differences still exist between the two societies as seen in the problems of the Indian children entering the white school system.

Education

Types of schools: Indians attend Indian day, reserve and hospital schools, and provincial, private or territorial schools.

Levels: In 1945, the Indian population numbered 125,686; 16,438 or 13.08% of this population were in 337 schools; 17.6% of the general population were in elementary and secondary schools. In 1956, the Indian population had reached about 157,850; 29,571 were in 477 federal schools and 5,666 were in provincial, private or territorial schools. Twenty-two percent of the Indian population was in school compared to the national average of 20%. This still left 2,000 Indians aged 7 to 16 who had no accommodation. (4)

IQ tests are based on a particular culture, the white culture. However, Indians are becoming part of the Canadian nation and are being drawn into white culture patterns; a fair number will leave the reserve to compete with the whites, and even those who stay will have to adopt more of the white man's ways in running their own affairs. For these reasons, Indian children must be rated in relation to white standards.

Process of education

Programmes. The residential schools: Compared to the day schools, the residential schools can offer better grouping through larger enrollments and more classrooms. They have larger, more specialized and usually more permanent staffs. The students can be exposed to twice as much non-Indian Canadian culture

through radio, television, a public address system, movies, books, newspapers, group activities and so on. The interest of the students is maintained through organized recreational and athletic programmes and through all kinds of vocational training.

Problems: Language remains the greatest barrier to the Indian applying his native intelligence to the problems of life in a non-Indian Canadian environment.

If the cultural life and patterns in an Indian community are close to the traditional aboriginal life, there will be special difficulties in the day schools. The homes are too small for study; the child returns home everyday where he is exposed to the native culture from which the school is trying to separate him. The child enters a school system that is not an institution of his native community; the community has little if any control over the system. The acculturation of the pre-school Indian child has been very different from the non-Indian; however, the school is attuned to the non-Indian culture. The Indian background does not provide a cultural basis for the educational activities of the school.

The school is supposed to help the Indian integrate into white society. He must learn the language and communication skills of non-Indians without the benefit of a similar cultural complex, "and with quite different attitudes towards self-expression and social relationships in general." (38) He has

to solve problems based on an "economic system with which his parents are not yet fully familiar and which operates on attitudes and values that are quite different from those developed by his people over the centuries." (38)

Summary: See "Overview"

Other Notes

Many Indians try to leave the reserves for the towns and cities but lose more than they gain and return to the reserves. They cannot find permanent, well paid employment because of their lack of training; this lack of training is the result of leaving school early, in turn this is due to the home background and the Canadianwise cultural retardation. If they do become skilled, the Indians do not have the consumer and managerial practices to advance beyond a substandard level of life.

Comment

This article seems to be a good overall view of Indian education with all its problems. It brings up points which have been made in other studies that have dealt with specific parts of the country. It indicates the wide differences between the Indian and white societies, suggesting that integration is a long way off.

SHIMONY, A.A.

Conservatism Among the Iroquois at the
Sixnations Reserve, Y.U.P.A. #65, 1961

Concerns the people who follow the Longhouse religion. The bulk of the paper gives detailed descriptions of festivals, rituals, hereditary offices.

The main theme is an attempted explanation of the mechanisms by which the conservative element in the reserve retains its identity in the face of the "progressive" Iroquois and the surrounding Euro-Canadian culture. Shimony maintains that a major integrating force which is at the core of the conservative faction, is a concern or anxiety over health, sickness, etc. The Longhouse religion and the old style medical practices are all concerned with establishing and maintaining the well-being of the individual.

There is little of direct relevance to the problem of leadership, decision making and so on. But the work does set forth in pretty clear form a distinct type of community, and could provide a useful reference. The type is the community within the reserve -- a sect which has achieved and maintains a distinct social identity within the same ecological, and political-administrative framework which encompasses the wider "community" of the legal Band. (See pp 95 f.)

Two other points of note:

- p. 127-128 -- adoption of Canadian material goods and other objects and practices forbidden by Handsome Lake can be rationalized by the emphasis the "conservatives" place upon the non-material basis of their way of life -- attitudes and values. Thus a good example of the fallibility of material objects as indices of acculturation.
- p. 289 -- The Indian Act, the administration, etc. provide a focus which the "conservatives" may center their opposition upon -- the Longhousers are against the Branch; but they need the Branch (or its equivalent).

They also need the Branch and the present Indian Act for the simple reason that they provide the necessary economic and political sanctuary which allows this kind of reactionary stand to exist. How long would the conservative group remain if the Band were forcibly enfranchised?

SHIMPO, M..
WILLIAMSON, R.

Socio-Cultural Disintegration Among the
Kamsack Fringe Saulteaux, Centre for
Community Studies, Saskatoon, 2 Vol. 1965

An Overview

- Employment: - Employed in farming (and farm labour),
construction, lumbering.
- high level of unemployment - few steady jobs
 - mechanization and increasing demand for skills
cut off opportunities for Indians who do not
have the training
 - agriculture not successful - returns from small
farms too low to offer incentive to farm, short
term thinking of Indians not conducive to farming
- Income: - sources are farming and winter work in forests;
major source is welfare
- incomes far below those of whites
- Education: - attend day, residential, non-Indian schools
- achievement lower than non-Indians
 - slow in developing work and study habits
 - little incentive in home environment
 - children look down on uneducated parents
 - seniors afraid education will destroy traditional
values

In terms of employment, income, and education, the Kamsack Fringe Saulteaux are a long way from being integrated into the dominant Canadian Society.

Employment

Types: The Kamsack Indians are employed in the forests in the winter, as farm labourers, in trucking, in hunting and picking sugar beets in Alberta. Some are farm owners.

Problems: Most of the Indians are unemployed. Only 25% of the 380 male band members over 16 years had a source of income other than welfare in 1962. The jobs they did get were seldom steady.

If one defines the age stratum of 20-64 as the most productive group, 33% of the Indian population is supporting the rest; in the town of Kamsack where whites predominate, 52% support the other 47%. The Indians lack the education, the skills and the confidence to compete for employment in the "outside" world.

The economic failure of the Kamsack Saulteaux rests primarily on the failure of farming. Except for some short term casual activities, the responsible authorities have considered no other types of work. There has been, among the Indians, a preference for hunting. The limited size of their farms - 25-50 acres - has provided such low returns that there is little incentive to farm. And the Indians do not have the

resources to expand. Another factor that has inhibited an agrarian pattern of life has been the "habit of short term thinking developed by the conditioning of the traditional way of life." (308) Although the Indians can see the success of their white neighbours, the activities of the whites have few if any implications for the Indian.

The opportunities for wage earning have decreased with greater mechanization and the demands for skilled labour. The manpower needs in winter work in the woods and for farm labour which were (and are) important sources of income, have declined considerably with mechanization. Furthermore, the Indians are not equipped to handle the machines and thus to take advantage of the jobs that are available. Job opportunities in construction have also declined with mechanization. Casual labour jobs have not led to better ones.

When all the jobs available are off the reserve, the Indian may pass them up if he can earn some income on the reserve and can get welfare assistance when he needs it. The reserves were set up to equip the Indians to earn a livelihood; they have not accomplished this. The reserves are overpopulated; 1,200 people have to be fed, clothed and housed with approximately the same resources that were available to 500 people during World War I. (193)

Prospects: If the Indians are going to have economic prosperity equal to the whites through farming, they will need five times the land they now have plus greater productivity from that land.

There is the possibility of moving off the reserves; but few Indians have the necessary skills, and this would limit the number of opportunities that would be available. Unless more of the upcoming generation can acquire a high school education and more technical skills, they will remain in the ranks of the chronically unemployed. (171)

Summary: There is high unemployment. The population is outpacing the resources on the reserves. Farming has not been successful. The Indians lack the training to adapt to the increasing mechanization of operations and demand for skills in farming and other lines of employment.

Income

Sources: The sources are farming, farm labour, lumbering, picking sugar beets and welfare.

Levels: Figures are available for the Pelly Agency. The total earned income is \$200 per capita. The income from all sources is \$370 for capita. This compares to the provincial average in 1960 of \$1,475. Pensions, family allowance and welfare housing accounted for almost 47% of the total income in 1960. (191)

The Indians actually earn about the same incomes as they did in the late 1930's. When adjustments are made for prices, the 1938 figure of \$95 compares with a 1960 figure of \$99. This reflects the facts that farming is still not important, that there is a further loss in the traditional resources and that there has been a rapid increase in the population.

Summary: Incomes are very low. There is a wide discrepancy between the whites and the Indians in incomes.

Education

Types of schools: Indian children are enrolled in Indian day and residential schools or in non-Indian schools.

Level: There is a very small number with any post high school education. The number of pupils in the "integration" schools (like those in Kamsack) at the level of grade 10 or over is extremely small. In non-Indian schools, the Indians are generally among the lower achievers, though this does not mean they are lower in intelligence than the non-Indian children.

Process of Education

Problems: Teachers report that Indian children have short attention spans and do not listen properly to the teachers. These characteristics are found in other children as well, but the Indians retain these habits longer. They are poorly disciplined in beginning their work and finishing it on time. Teachers claim the Indian children could do better if they wanted to.

None of the Indians had perfect attendance in a four month observation period in a non-Indian school, but the absenteeism was not as high as the general impression.

Some parents cannot afford to provide the clothes for their children which they feel are needed if the children are to mingle

easily with non-Indians. Indian children often find little incentive in their social environment. There is no quiet place at home to do homework and there are no reference books in the home.

Influence of education: Parents may suffer from the education of their children. The latter tend to look down on their "ignorant" fathers and mothers. Education estranges the pupils from the traditional way of life. This separation is more pronounced in the boarding schools. Senior band members fear that learning the English language will cause the young people to drift away from the traditional belief system and bring cultural disintegration of the band as they value it. But the younger people can see that the knowledge of English makes educational programmes available which in turn make possible accomodation to the dominant society.

Summary: The educational level is lower than that of the whites. Indian children do not achieve as well as whites in the integrated schools. They are not disciplined in beginning and finishing work, and this retards their progress. There is little motivation in the home environment. Children who have been to school hold their uneducated parents in contempt. Parents fear that education will destroy the traditional values.

Other Notes

"The well established and relatively smoothly working culture of the Saulteaux suffered two serious upsets at almost the same time. First, during a very short period, the band

members lost the resources which gave meaning and substance to their lives. While undergoing the profound fears and confusions which this created, and trying to explain their loss with concepts which themselves were weakened by the disaster, they had to deal with a whole battery of intellectual, social and emotional challenges from beyond their known realm, though still equipped with only the same traditional conditioning." (306)

STAATS, H.B.

"Some Aspects of the Legal Status
of Canadian Indians"
Osgoode Hall Journal,
Vol. III April, 1964, pp. 36-51

The Indian Act is the principle statute that outlines the special rights and duties of the Canadian Indian. His land cannot be alienated except with the consent of the Crown; trespassers on the reserves can be punished according to the Act; the Act rules on the removal of materials like sand and gravel from the reserve; it has provisions for the management of band funds and the exemption from taxes with respect to property on the reserve. Various proclamations, treaties and statutes contain exemptions in addition to those of the Indian Act. The Indian Act was supposed to protect the Indian who was considered incapable of managing his own affairs in a complex, competitive non-Indian society. It may still be useful in northern areas of Canada but not in industrial areas like southern Ontario.

Applications of Provincial Statutes to Indians

The B.N.A. Act does not deal with the applicability of provincial statutes but does give the provinces legislative authority over "property and civil Rights in the province". The problem then is the extent to which

provincial statutes affect the Indian and whether it makes a difference if he is on or off the reserve.

A case in the Ontario Court of Appeal ruled that the Medical Act did apply to Indians living off the reserve (an Indian accused of practicing medicine without a licence was convicted). But in a case in an Ontario County Court, the Indian was declared exempt from a rule of the Ontario Game and Fisheries Act declaring that one must have a licence to possess a seine net. The Manitoba Court of Appeal ruled that provincial statutes did not apply to Indian reserves because the province had no jurisdiction over them.

Nine judges of the Supreme Court of Canada held that when they were hunting game for food, Indians were not subject to the Provincial Act.

These cases show that the special legal position of the Indian is based on the existence of reserves and laws governing them. The reserve system was originally intended to protect the Indian who was not equipped to compete in a progressive society. Although he can compete today, the reserve system "discourages him from doing so by providing such benefits as free medical services, exemption from all taxes and freedom from execution if he remains on the reserve". (48) But the medical services are inadequate; "exemption from taxes leads to a lack of public utilities". (49) Because he is exempt from execution, the Indian is

irresponsible in managing his finances, and has difficulty in getting credit. The reserve system then is a block to becoming integrated into the dominant Canadian society.

If legislation abolishing reserves was passed and nothing was said about the legal status of the Indian, it is likely that all the statutes and regulations which applied only to the reserves would be nullified. Then, except for laws applying to the Indians on or off the reserve, the Indian would be subject to laws of the province where he lived like non-Indians.

THORSTEINSEN, B. (E.D.)

Education North of 60, The Canadian Superintendent, 1964.

Education

Types of Schools: The schools are ethnically integrated in the NWT's and Northern Quebec. They range in size from one room with 20 pupils to 41 rooms with 44 teachers (Inuvik). Pupils of different religious classifications may be put in different wings of one school to avoid the expense of duplicating facilities. Principals and teachers are engaged and assigned to schools and classrooms according to their religious classification. Provision is made for religious instruction during the last $\frac{1}{2}$ hour of the school day.

Since 1955 all schools except mining company schools and those in municipal school districts have been built under the auspices of NANR. About 25% of the school population require residential facilities. Where population and resources make it practical local schools for the elementary grades are provided. There are few communities large enough to support a full programme for secondary schools.

Except for an 80 bed pupil residence for Roman Catholics at Chesterfield Inlet, the pupil residences in the Arctic District are small family type units. They have Eskimo house mothers under the supervision of the teacher or someone appointed by

Principal. Children in the 6-12 age range are brought together from within a radius of 50-75 miles so they may be visited by their parents during the school year. As the older and more advanced children progress through the grades it is planned to accomodate them in larger communities. The first one is planned for Fort Churchill. There are also plans to establish a similar one at Frobisher Bay.

Summer schools are operated on a regional basis to give teachers formal preparation for the task of educating native children. In-service training conferences and workshops are held throughout the year in both districts. Library services, films, coloured slides, and filmstrips play an important role in expanding educational opportunity to northern communities as well as recreation.

In the Arctic District Eskimo classroom assistants are used. They are 16 years of age but have been in school only long enough to reach grade 6 or 7. They assist with non-professional tasks for $\frac{1}{2}$ of the day and for the other $\frac{1}{2}$ go to school. They provide a tie between the Eskimo home and the school.

Present policy provides that no schools of less than 2 rooms be constructed within the territories, because of the ineffectiveness of one room schools.

Historically the churches established residences and centralized schools on transportation routes where the people settle for purposes of trade. Children would attend for only 75 or 100 days out of a 200 day school year and as a result would

take 3 years to cover a normal years work. The churches provided residences so children could attend regularly but could not afford to send children home twice a year. Mission schools are now all under the federally operated scheme.

There are 2 company schools (one at Discovery and one at Tungsten). The company provides the classrooms and teacher accommodation. In other respects those schools are treated as federal schools and their operation is financed in the same way as all others.

The last full time mission school closed in 1960. Centralized schools and pupil residences have been built at Inuvik, Fort McPherson, Fort Simpson, Yellowknife, and Fort Smith in the Mackenzie District and at Chesterfield Inlet in the Arctic District. 12 outlying areas have cottage type residences for 8 pupils each. A settlement may have a 1, 2, or 3 unit cottage hostel housing 8, 16 or 24 pupils depending on the need.

Some academic pupils from the Eastern Arctic who are in the secondary grades attend school either in southern Canada or in the Mackenzie District. Some vocational students do too.

As soon as accomodation has been made available for all school age children kindergartens will be opened. When children can be brought to school each day the four and five year olds will be accommodated.

Mothers will be asked to participate in kindergarten management. They will contribute to their own children's education, become part of it, and education will become an instrument in social change.

Educational Level: In the larger schools, and in the Upper Mackenzie in particular pupils are enrolled in all grades from 1 to 12. In the less populated settlements farther north and to the east progress has been less rapid. Many of the schools have been so recently constructed and the pupils have occupied them for so short a time that an age grade table has little meaning.

Irregular attendance and meagre language development have resulted in slow educational progress and an extremely high rate of age-grade retardation. Schools in such locations were also always in danger of abandonment due to depletion of game resources in the immediate area.

In 1962-63	2,536 Eskimos were enrolled
	1,184 Indians were enrolled
	2,540 pupils of other ethnic backgrounds were enrolled

making a total enrollment of 6,260 in 60 schools (264 classrooms) ranging in size from 1 to 30 classrooms. By 1968 an estimated 10,000 will attend schools in the north.

Many older students have not had an opportunity to spend the amount of time in school that is required to give basic understanding of reading, writing, and arithmetic. This

complicates the drop out problems. In 1959-60 of grade 2 Canadian students, 1/3 dropped out before reaching high school, and another 1/3 before reaching junior matriculation. The percentage is, of course, large for Eskimos.

A large number of students are now arriving at the junior and senior secondary school grades, due to the establishment of new schools during the past 10 years in settlements where no schools were formerly in operation. There are not yet enough pupils in this group to necessitate the building and equipping of large elaborate facilities. These pupils are sent to convenient schools in the provinces. When they can meet the entrance requirements and it is felt that it would give them an advantage in gaining employment resident pupils of the NWT are offered training in trade, technical, commercial, or nursing courses, etc. It is more economical to offer certain short specific courses outside the territories.

In 1961-62, 314 residents of the NWT received vocational training. In 1962-63, 350 did. The aim is to increase the number of trainees and the length of training.

Plans are being made to introduce to the adults and into the schools the recently developed new standard Eskimo orthography.

Of 6,260 pupils 80% are in grades 1-6, 12% are in grades 7-9, and 7% are in grades 10-12.

In 1962-63 in the Arctic district 99 Eskimos received vocational training in 11 different occupations. 8 are now enrolled in various apprenticeship plans which will give them journeyman's status.

A typical child starts school late - at about age nine, and does not complete a grade a year, and withdraws early, or gets behind because of irregular attendance. Most of the native children are interested in school during early grades. When they reach senior elementary and junior secondary grades factors militate against their success in school, such as lack of educational background and literary tradition, lack of parental concern, and the need by the family for assistance on the trap line.

In 1955, 72% of Indians, and 75% of Eskimos of school age were attending schools. There were 913 pupils in federal and municipal schools in NWT. In 1963 this had increased to 5,525. (plus 735 for Arctic Quebec).

Process of Education: Programs, Problems. It has not been possible to provide classrooms for all pupils in all parts of the Territories. It is expected that this will be provided by 1968 (local or central schools). All teachers are fully certified and almost 1/3 have university degrees. The territorial government pays the federal government a sum equal to the cost of the schooling of all children other than Indian or Eskimo.

There have been some steps toward decentralization. Hiring and supervision of teachers, inspection of schools, and purchase of supplies are handled in the field. It is also heavily involved in curriculum development, in-service training programmes for teachers, administration of vocational education, planning for new school accommodations, and in preparation of estimates. The Education Division is concerned with general overall policy and planning, with supplying resources service in various fields, with curriculum development, finance, and with regulation.

Class size averages less than 25 pupils per teacher. Differentiated instruction is used in an effort to accelerate progress. Audio and visual aids are used extensively and elements of local culture are employed to promote learning. For the older generation emphasis is placed upon the utilitarian values of education.

The sparse population made bringing the children to the school rather than the school to the children more practical in many places. Even where settlements were large enough to establish small schools children often attended irregularly because their parents withdrew them from school for hunting, trapping, fishing, or sealing expeditions. The average cost of building ordinary schools presently amounts to about \$55,000 per classroom.

Major school-pupil residences are located at Inuvik, Fort McPherson, Fort Smith, Yellowknife, Fort Simpson, and Chesterfield Inlet.

A secondary school for academic and vocational training like the one at Yellowknife is planned for the Eastern Arctic in the early 1970's. There are temporary accommodations at Fort Churchill, Manitoba for 160 pupils since 1964. In 1965 it will be extended to accommodate another 100 pupils. In 1966 similar facilities for 100 will be built at Frobisher Bay.

Programmes in home economics and industrial arts have been developed for students at the grade 7,8 and 9 level. Centralization of facilities in vocational subjects will allow a wider choice of options. There are 4 year courses at Yellowknife in heavy equipment operation, mechanics, mining, building construction, and homemaking, provided for trainees who have not had extensive basic schooling (i.e., who have about grade 6). They spend 50% of their time on vocational courses and 50% on academic courses. The curriculum is designed to prepare the student for employment, entrance to a trade school or apprenticeship, or for continuation into the secondary school courses in Grade 10. In the summer they get "on the job" training.

Training on the spot is encouraged. The major expenditure in the initial training being covered by the government. As training progresses the employer pays a greater share. Officers

also select persons for education and training and place them after it.

The various provincial programmes initially adopted were ill-suited to the needs of the children and to the social, cultural, and economic situations confronting the teachers. An experimental Social Studies programme was introduced in the Mackenzie District for Grades 1-6 in 1962. It has been successful. It dwells on factors, conditions, and qualities peculiar to the Mackenzie District, yet does not neglect their relationships with the outside world and the stream of history. Different environments, conditions of living, and stages of development make different programmes for the Arctic and Mackenzie Districts necessary.

Reading material suitable to their environment has been developed, and research done for a distinctive science programme as well as a health and physical education guide. The development of art as a vehicle for expression and communication is greatly emphasized (pictures to communicate with teachers, etc.). Audio-visual education is essential in the north since it is the most effective means of establishing communication, conveying information and carrying the child into another environment. All northern schools have projectors, record players, tape recorders, films and records, and pictures.

In 1961 a special programme was developed for pupils who were very much over age because of starting late. It is a condensed and concentrated version of Grades 6-9. As more students are retained in the upper grades it may be necessary to create a distinctive secondary programme.

Beginning an adult education programme in NWT has more similarity to those in the developing countries than to those in southern Canada. Fundamental or functional education (but at a different level and pace than schooling for children) is necessary and also preparation for the changes that are taking place rapidly.

In 1961, 3/5 of the people in NWT were above the school leaving age of 16. There are about 15,000 adults who could participate in adult education programmes. The beginning of an adult education programme was made in 1960. Programming is based on local interest and availability of local instructors for short time assignments on a contract basis. There are not enough people available with the qualification and the time. School teachers often give adult classes in the evening or on weekends. In 1962-63 in 29 settlements formal classes were held for over 1,000 people in 100 groups. They varied in length from 12-24 classes, and were held between hunting and trapping seasons. Classes were given in reading, writing, arithmetic, and basic English, first aid, health, food and cooking, sewing, knitting, crafts, woodwork, typing, French, Latin, history,

woodwork, bookkeeping, electronics, leadership and citizenship. Informal programmes, educational films are shown regularly in many communities. The school is often used as the community centre for social and recreational programmes. Exhibition of school activities are often held.

There are correspondence classes for adults who have the necessary background to study on their own. The majority of those attending adult classes were 21-40. Unless classes were especially organized for the 16 to 20 year age group they did not attend. In the Mackenzie District more women than men attended. In the Arctic it varied with the subject.

When texts for teaching English used in southern Canada are used interest diminishes after a few lessons because much of the material is beyond the first hand experience of the Eskimos and Indians. In 1963 they began making special courses for adults. Response has been excellent to both the subject matter and the methods. One of the accomplishments that gave the greatest satisfaction was learning to write their names and addresses.

Before 1940 no one thought much about who should be responsible for education in the north. Officially it rested jointly with the territorial and federal governments. In 1952 the education of white children or ones who held white status became

the responsibility of the territorial government, and the Indian and Eskimo children the responsibility of the federal government.

About 1945 the government realized that more emphasis must be placed on formal education. Larger grants were given to the missions who were operating almost all the schools. In 1950 the IAB built 6 in the Mackenzie District and 2 in the eastern arctic. Two mining companies built school and the Federal government built 2 in Quebec for Eskimos. In 1955 NANR took responsibility for Indian children in NWT. They hope to teach a standard Eskimo orthography in the middle grades.

The superintendent tries to visit each community at least once during the year.

In 1963-64 there was accomodation for 1,440 pupils in residences. The standard Eskimo orthography will be introduced at about grade 4. It is hoped that it will aid communication and the dissemination of information among the Eskimo people. It will help in perpetuating thoughts, beliefs, and ideas that are dear to the Eskimo people and that otherwise might be lost.

The influence of education The Eskimos need an adequate education to work in northern industry or to move south. 75% of school age children are now in school. The parent is becoming dependent on the child for interpretive and translation services. To avoid conflict in the home and community special educational

opportunities need to be provided for adults. There is no real motivation to attend classes or courses and this approach may not be suited to them.

The use of residential schools meant that children often lost contact with parents and their own mode of living.

Summary: The six main influences in bringing about culture change are the school, improved transportation, people from southern Canada, employment opportunities, and wage economy, the growth of settlements, and the influx of services, such as health services, family allowances, etc.

Employment

Vocational Education: The normal annual increase in the total number of jobs provided by industry and commerce is now being markedly offset by a decrease in the number of skilled, semi-skilled, and unskilled jobs available. The fastest growing occupations are those requiring the highest level of training at or near the technician level. By 1975 76% of all employment in Canada will be at the technician or tradesman level.

The tendency to gather in settlements has brought a new way of life. Too often dependence on relief has replaced normal activity. Where the opportunity has been provided the Eskimo has proved to be quickly adaptable; providing opportunities presents problems.

VALENTINE, V.F.

The Metis of Northern Saskatchewan
Department of Northern Affairs
and National Resources, 1955

An Overview

- Employment:
- mainly in fishing, trapping, hunting
 - only fishing shows much future
 - credit is harder to get because of marketing service
 - Block Conservation service and schools limit travel, thus chance to work is restricted
 - Indian work pattern leads to reputation as an undependable worker in the eyes of whites
 - whites hold higher status jobs
- Income:
- generally very low
 - probably much lower than that of whites
- Education:
- attend grade schools, mostly provincial
- Integration:
- caste system - Indians on bottom, whites on top
 - Metis not accepted by either group

- class system within a caste - Metis who live like Indians at bottom, those who presumably live like whites at the top

The information on employment and social interaction indicate that there is little integration of the Metis into the dominant white society.

Employment

Type: The main types are hunting, fishing, and trapping. In the Lac La Ronge region, there is some tourist guiding and prospecting. In the Cumberland House region, there is lumbering and casual labouring jobs on railway construction.

Problems: Economic development is slow. There is a lack of resources and the market centres are too far away (Buffalo Region).

The Block Conservation system and the construction of new schools have led to the Metis and Indians spending more time in the settlement; this in turn places their livelihood in jeopardy.

The Metis depend on credit from outfitting stores in their economic life. But with the introduction of compulsory marketing of beaver and muskrat, the stores are less willing to advance credit.

The norm among the Metis of sharing one's fortune does ensure a reasonable distribution of goods but it hinders participation in the white society with its emphasis on the conspicuous consumption of certain commodities.

The Metis concept of time is centered on the NOW; they work a day, collect their wages and return only when they need more money. Therefore many are not dependable workers and the whites are reluctant to hire them.

Prospects: It is unlikely that trapping can support the growing population with its greater dependency on store foodstuffs. "Fishing as a commercial enterprise is slowly becoming a stable source of income".

Summary: The Metis depend mostly on trapping, fishing, and hunting. Whites hold the more prestigious jobs. The Metis are hindered by the lack of credit, the Block Conservation system and their own cultural patterns of work.

Income

Sources: The main sources are trapping, hunting, fishing, and in one region (Buffalo region) family allowances.

Levels: The levels of income are generally low and probably considerably lower than the incomes of whites who hold better jobs. The average income of a Metis trapper from all furs seldom exceeds \$500 a year. The average income from all sources per household head ranges from \$500 a year (Athabasca region) to \$1,500 a year (Lac La Ronge region).

Summary: Income levels are quite low, probably considerably under the levels for the whites

Education

Types of schools: There are provincial grade schools in all the settlements of the Buffalo region, one in the Cumberland region, two in the Athabasca region, two in the Lac La Ronge region. There are two schools in the Athabasca region operated by the Indian Department.

Levels: No information was given, but other reports (eg. Buckley) have suggested that the educational level is relatively low.

Language

a. Differences among Indians and Metis.

There are two distinct Metis language groups in the North: Cree and Chipewyan. Most of the Metis and Indians speak Cree in the Buffalo region except for Portage La Loche where Chipewyan predominates. In the Lac La Ronge

area, all the Metis and Indians speak Cree; but it is different from the Cree in the Cumberland House region on the west side of the province. Indians and Metis in the Athabaskan region are Chipewyan speaking except for some Cree speaking Metis coming into Uranium City.

b. Acquiring English

Metis children will have to learn English in school. Metis who want to participate in white society must be able to speak English.

Other Notes

Integration: A caste structure exists in the North with the Indians relegated to an inferior caste position and the whites occupying the ruling caste. The Metis are not fully accepted by either group and are in a position of "outcastes". The Metis, however, prefer to identify with the whites and regard the Indians as inferior.

On the whole, the Metis are able to mix with the whites only on formal occasions eg. in court, in the local churches and schools, and in Government offices. In the settlements where the whites are in a small minority, white parents are reluctant to send their children to schools where Metis children attend (they claim Metis have T. B. and that school standards are lowered to suit the Metis).

The reluctance of the whites to mingle with the Metis is in part due to the radical differences in interests, values and attitudes held by each group rather than race prejudice based on physical and presumed "mental" characteristics. The caste line is most rigid where the "Metis live in the traditional fashion: hunting, fishing, trapping, and speaking an Indian dialect". (26).

A characteristic of a caste system is a division of labour; most of the whites hold the higher status jobs while the Metis have those with less power and prestige. The rationale for this split is that the Metis are untrained and unreliable.

Within each caste, there is a class hierarchy. Those Metis who are uneducated and who live like Indians are at the bottom; at the top are those who, according to the Metis conception, are attempting to live like the whites. However, the lack of close contact between the two groups gives the Metis a stilted idea of how the whites actually do live.

Metis: This term "has come to refer to a group of people in the West who are descendents of Indian mothers and European fathers". (2)

One definition given by a Metis fur trader was "A Metis is a man who, when he has money lives like a white man, and when he has no money lives like an Indian". (2)

VAN STEEN, M.

"Canadian Indians br Just Canadians,"
Saturday Night, LXXIV, April 11, 1959.
P. 9-11, 62-63.

Legal status of the Six Nations Indians.

In 1390, five powerful nations - the Mohawks, Cayugas, Onondagas, Oneidas and Senecas - formed a union called the League of Peace. The name was changed to the Six Nations when the Tuscaroras joined the confederacy. The Six Nations Indians lost much of their land with the coming of the settlers after the American Revolution. In the face of this loss, Britain granted them "a track of land six miles deep on either side of the Grand River from its source to its mouth." However, industry and people have cut the Indians' land to "30,000 acres of indifferent quality near Brantford."

When they came to the Grand River Valley the Iroquois had a system of government consisting of a Council of Hereditary Chiefs. The Canadian government dismissed it in 1924, replacing it with an elected council. This was done with the best intentions but the government failed to realize that ballot boxes were not necessary in a small, closely knit community. Since only those who deserved it got the leadership, it was in fact a democratic system.

Most Six Nation people are still loyal to the hereditary chiefs: only 25% of the electorate turned out at the last council election. Many go to the chiefs for marriages and funerals. Indian Affairs tried to rule such ceremonies illegal but a case in the Ontario courts resulted in a ruling that the Branch had no authority to question the legitimacy of such marriages. The hereditary chiefs are presently testing the legality of the Elected Council.

Threats by an Indian Affairs spokesman to cut off welfare money if the Indians did not "behave themselves" aroused concern among the Six Nations Indians. They wanted to know what was happening to the money from the sale of their lands, money that was supposedly being held in trust for them.

The Six Nations Indians have tried to maintain their identity. They have revived ancient handicrafts, and they stage an annual historical pageant in August. Classes in the Mohawk language are held to prevent the language from dying out.

WALLER, L.G.P., (EDITOR)

The Education of Indian Children in Canada.

The Canadian Superintendent, 1965.

A Symposium written by members of the
Indian Affairs Education Division,

With comments by the Indian Peoples.

The Ryerson Press, Toronto.

Discussion of historical background and contemporary trends.

In the 19th century education was felt to be primarily the responsibility of the Indian community: there was no felt need to enact legislation to give a legal basis for what had been common practice for some time. The majority of bands had neither the financial nor leadership resources to discharge the onerous task of establishing and operating schools. In recent years the lead taken by B.C. in providing provincial authority for such agreements with the federal government has been followed gradually by other provinces as more and more Indian children enroll in the schools under provincial jurisdiction. But the Indian's relationship to the Provincial system of education still remains vague and tenuous.

The federal government has taken over more and more functions from church authorities. It appoints and pays teachers, builds and owns the schools and residences which it inspects regularly, enforces attendance, and takes care of the numerous requirements of a full fledged school

system. Indian affairs pays the full cost of a basic education. The experience in B.C. (with the Federal government paying students tuition at a monthly rate) has indicated that a master agreement has tremendous advantages for the provincial government, the school boards and the IAB. Usually, however, the tuition fee is negotiated with the individual school board and is based upon a pro-rated share of operating costs.

To involve Indian parents in the education programme the IAB is encouraging the establishment of school committees on reserves. Substantial contributions are being made by some bands to augment the moneys provided by the Federal government.

Isolation is a factor impeding the acquisition of skills required for an easy transition into the non-Indian world. The reserve provides a form of insulation from the community at large. It is the task of education to open the doors to the dominant society.

Before World War II all but a handful of Indian children attended residential and day schools operated under the auspices of various church groups with the financial support of the Federal government. Their purpose was in the main to teach the Indian the skills that would enable him to earn a livelihood in the native setting.

A detailed examination of statistical trends in education is presented, showing the extent of improvement in attendance, numbers in school, etc. The percentage increase in grades 10-13 from 1953 to 1963 is 182%. This rapid growth is not reflected in the numbers of students entering vocational training and university programmes. This means leaving home and an environment in which they feel secure.

Negotiation of Indian Affairs with local school boards about integration was a slow process. In some Indian and non-Indian communities they were confronted with solid opposition to integrated education. This early reluctance to accept integration worked to the advantage of the plan. It gave time to isolate and study the problems that emerged from the first few projects underway and to apply remedies before relationships between the groups involved were impaired.

The Canadian Education Association feels that what is required where it does not exist is a common understanding at all levels of government of attitudes toward the Indian problem and areas of responsibility and the necessary legislative machinery to carry out a programme which will eventually bring Indian education within the jurisdiction of the provinces. Legislation to permit the organization of school units or districts on Indian reserves under provincial authority is required to extend the responsibility of the

Indian in the operation of the local school. Legislation is also required to provide for Indian representation on school boards operating joint schools.

The influence of the integration programme on Indian life has been far reaching. Indian parents have found themselves in a position of responsibility in school affairs. Their reaction differs very little from that of any other group in Canada. The reaction of the majority has been one of satisfaction. At this stage the social advantages of integrated schooling may outweigh the educational advantages.

Integration has had the dual advantage of placing Indian pupils in larger schools, offering diversified programmes, and of reducing the grade load in many of these small Indian schools. Teachers report that the majority of Indian children adjust rapidly to the integrated situation and that the younger they are the quicker they adjust. Integration should begin at the kindergarten level. Readiness for integration cannot be achieved in the segregated Indian school.

In 1956 on approximately 50% of all Indian reserves over 25% of the adult population was either illiterate or semi-illiterate. In 1957 efforts were made to initiate a four point programme. - 1. literacy classes, 2. continuation classes for those who had had some education but wished to raise their educational standard, 3. trade and vocational short courses, 4. community improvement

programme to raise the overall standard of the community through organized recreation, etc. The adult education programmes have been extended, including those for the development of responsible leadership.

WATSON, J.M.

"Education of Indian Children in the Public Schools of Ontario", Canadian School Journal. Part I. p. 42-43 Sept. 1963, Part II, p. 38-39, Nov. - Dec., 1963.

An Overview:

- Education: - Indian children attend day, residential and non-Indian schools
- advantages claimed for residential school; good housing, clothing, and environment motivate children to improve reservation conditions; better educated, more interest in further education
 - experiment with integrated school - children entered at grade five level after four years in a residential school to ensure good command of English
 - initial fear and difference disappeared
 - found equal to non-Indians in intelligence
 - accepted into white community - invited to non-Indian homes
 - Indian teachers think children should stay in reserve schools until grade eight to gain a better grasp of English

- one reserve reports large increase in attendance over a 15 year period - more going to secondary school and beyond
- Indian teachers educated in non-Indian schools can make unique contribution to bridging gap between the two cultures.

Education

Types of schools: Traditionally, Indians have been educated in day schools on the reserves and residential schools operated by religious denominations but financed largely by the Indian Affairs Branch. In recent years, the Indian children have been attending Ontario public schools.

Process of Education:

Programmes: The residential schools. Certain advantages have been claimed for the residential schools. They provide good housing, clothing and environment so that when the children return to their reservations they will have the incentive to improve conditions there. It is also claimed that students are better educated and more interested in continuing their education than children in the day schools.

The non-Indian ("integrated") schools: The report deals with the municipality of Jaffrey-Melnick near Kenora. Arrangements were made between the school board and the Indian Affairs Branch for the construction of a school and for the financing of the Indian children. The children came to the Jaffrey-Melnick school after completing grade four in the Cecilia-Jaffrey Residential School. This ensures that they have an adequate knowledge of English.

The school board recommends that the proportion of Indian children in the school be kept to 25% or less to facilitate the adjustment of the Indians in the new environment.

The fear and diffidence that characterized the Indian children on entering the school disappeared as they were accepted by non-Indian students and teachers and as they fell into the routine of the school. Although they were one or two years older than their confreres because of late starting, teachers found them equal in native intelligence.

Adult opinion was considered in this experiment. "The co-operation of parents was sought not only in Jaffrey-Melnick but also in nearby Kenora and Keewatin. As a result, the newcomers were invited to their fellow pupils' homes for holidays and week-ends." (43, Part I).

The opinions of Indian teachers in another part of Ontario were sought. They thought that Indian children should remain in the reserve schools until they finish grade eight (and if need be, these schools should be improved.) The reasoning behind this is that Indian children are taught a basic English that is very limited in comparison to the vocabulary of white children of the same age. If they enter non-Indian schools before they have attained greater fluency and understanding of English they will be at a disadvantage in language along with other disadvantages.

Reports of one reserve show that in fifteen years, attendance has increased from 63% to 92%. Fourteen per cent of the total school population is now in secondary school. "Many are going to University, to Teachers' College, to Nursing and Technical schools. Twenty years ago, ... (there were) ... only 17 students (from this reserve) in secondary school." (38, Part II)

"Indian teachers who have lived among Indian people and at the same time have received their secondary education from non-Indian schools reach a high degree of acculturation. They are equipped to interpret to Indian children the values of non-Indian culture." (38, Part II) They can help to clarify and to reconcile the differences between the two cultures.

WOLCOTT, H.F.

A Kwakiutl Village and its Schools:
Cultural Barriers to Classroom Performance,
Ph. D. Thesis U.B.C., 1963.

This study is concerned with cultural barriers to learning. The acculturative status of a family (extent to which individuals have adapted to the dominant culture) and classroom learning are related. The more the lives of Indian children approximate the lives of non-Indian children the better they perform on tests. Children living in more isolated communities geographically or socially tend to perform less well on the tests.

The attitudes of school age children usually reflect family attitudes toward the other official visitors in the village (e.g., hostility to police). Village children have no opportunity to see white households or to meet white children. The Anglican church concentrates its activities in the large reserves and neglects villages like Blackfish. Some Pentecostals hold meeting there to which the people go. They remain Anglican, however, partly because of Pentecostal dislike of drinking. Boys aged 15 or 16 sometimes quit school when other boys who have quit school threaten them. The boundary between the Indian reserve and the non-Indian areas in Alert Bay is obvious even though there is no sign to mark it. A school system operated for Indians, a Health service, an Indian hospital and an Indian

agent all tend to isolate the Indian as a person who has some advantage working for him but who also is kept in place by them.

There has been an exodus from Blackfish for years, reflecting both the process of acculturation and an alternative in dealing with interpersonal conflict. There was a regular teacher between 1930 and 1940, and then none until 1951. It was during this time that most of the people left. The desire for adequate schooling for their children and for other advantages in living at Alert Bay may have served as a precipitating factor in the village exodus. Those who stayed seem to have a less cash oriented economy. They are less accurately described by the term 'native oriented' than by terms like anomic and dispirited. There is no special programme for students who drop out before completing grade 8.

The residential school (children live in a residence and go to an Indian day school) at Alert Bay is operated by the Anglican church, but is supported partly by government funds and is supervised by the Indian Affairs Branch. Indian attitudes toward the residential school are positive. The Indian children in Alert Bay attend grade 1 in an Indian day school and then transfer to the Provincial school. The day school in Blackfish Village has limited facilities. Of the three people in the village who have gone beyond grade 8, one has grade 9 and two have grade 11.

The author describes the everyday life of the community of Blackfish, B.C., and its school, and then attempts to generalize about cultural barriers to classroom performance.

Villagers do not see their school as a place which provides access to goals they desire. A teacher usually expects to find community support and endorsement for his efforts at educating the children. Blackfish parents have no particular reason to be committed to the teacher or to feel any involvement with him. They have no voice in choosing him; communication is strained; there is no sense of community. The formal system overtly names leaders (councillors) but covertly refuses to acknowledge them. Disharmony and relatively weak control in the village overflow into feuds within the classroom. There is a tradition of antagonism toward the village school and toward the teacher. School has never opened up any opportunities that are real. The chief councillor and most of the more acculturated men from other bands uniformly extol the virtues of education. Yet they have spent no more than 2 or 3 years at school and exemplify what can be done without it.

Traditionally the school age group may not have been considered mature enough or important enough to receive formal instruction. Traditionally all the activities of the children may have been relatively unimportant. In the learning process the villagers seem to place more responsibility on the learner than on the teacher. The Indian teacher either ignores the

learner or responds to his attempts or limits his actions if they are inappropriate. Direct instruction in how to do things is not frequently given. The parent is not as ego involved with his child as are parents in the non-Indian culture. Children are seen as unique new beings rather than as extensions of themselves. A shift from this point of view seems to reflect acculturative status. More acculturated parents have more specific goals for their children.

There seems to be no precedent for children's listening. The very nature of the learning environment the teacher strives to create in his classroom, based on his belief that he is creating a "natural" atmosphere which will facilitate learning, is contrary in many ways to both the realities and satisfactions in village life. It is the lack of mutually interacting roles, or incompatible expectations between teacher and pupils that precludes effective classroom performance. One problem is that deviation from the narrowest interpretation of education is not considered to be schooling. This view is shared by parents, teachers and pupils.

Prevailing attitudes between Indians and whites pervade the relationship between the teacher and the community. As the nearest available white the teacher may simply by his presence precipitate behaviours toward himself that have no relationship to his personal conduct or even to his role as teacher.

The persistence of the Indian language suggests the persistence of elements of the traditional culture. About 1/2 of the village families could be said to use English. There is a tendency to use Indian language for some kinds of situations and English for others. Most of the young children can do very little in school for the first 2 or 3 years, but during this time they acquire considerable skill with English. Between about ages 9 and 13 school achievement is good **after** the language initiation period. As intermediate grade work increases in verbal complexity the rate of achievement begins to decline, for mastery of English at school has not been adequately reinforced and extended through experiences beyond the classroom.

Village life is oriented to the present; school is oriented to the future. The people tend to be 'fatalistic' towards the future. A lack of range of acculturative models further complicates the problem for villagers.

The exodus begun 20 years ago removes the "more progressive" people. The school does not seem to be the vehicle for solving the problems of acculturation. The teacher's value of knowledge and of the quest for it may not be shared by the people, who may feel that it is better not to know. Curiosity may not be a valued characteristic. There may be no value in knowing too much or in going your own way.

Standardized tests indicated consistently and significantly higher ability with non-verbal activity, yet both teachers and pupils share the expectation that school activity is almost exclusively verbal activity.

Pupil performance in school is associated with attitudes of parents both toward school and toward a more general acceptance of the values of the dominant culture. Certain cultural barriers preclude more effective classroom learning even for children in the more acculturated families. The effect of the barriers is maximized in the less acculturated families and in the culturally disoriented ones.

One should consider how the teacher contributes to negative as well as positive elements of classroom performance. Anthropologists can perhaps also help educators define ways that will help teachers cope with cultural differences. The less committed a teacher is to existing curriculum and methodology in formal education the more sensitive he might be to discovering and using new techniques with his pupils more appropriate in his particular situation. He recommends more attention to games, both indoor and outdoor. Certain values of the dominant culture might be more effectively taught as skills which Indians need in order to deal successfully with whites. Highly specific information about job alternatives would be valuable.

There is a great and immediate need for helping people cope with alcohol. Adolescent education is neglected by the community and school alike.

SELECTED ANNOTATED BIBLIOGRAPHY

In making up this annotated bibliography we were guided by the terms of reference stated earlier and included only those writings on economic, educational, linguistic and organizational situations. We preface this bibliography with a short list of works which can be used as references to the historical and cultural background of the Indians, Metis, and Eskimos. Titles marked with an asterisk have been summarized in the preceding section.

I. General

CITIZENSHIP AND IMMIGRATION, DEPARTMENT OF
Traditional Linguistic and Cultural Affiliations of
Canadian Indian Bands. Ottawa: Indian Affairs Branch,
1963.

DRIVER, H.E., et al, Indian Tribes of North America, Indiana
University Publications in Anthropology and Linguistics,
9, 1953.

FRIED, J., A Survey of the Aboriginal Populations of
Quebec and Labrador, (Eastern Canadian Anthropological
Series) McGill University, No. 1, 1955.

JENNESS, Diamond, The Indians of Canada, National Museum
of Canada, Ottawa, 1955.

STANLEY, G.F.G., The Birth of Western Canada: a History
of the Riel Rebellions, University of Toronto Press,
1960.

WEYER, Edward M., The Eskimos: their environment and
folkways, Yale University Press, 1932.

II. Studies on Specific Topics

ATAMANENKO, George T., Land Use Planning Opportunities and Limitations for Indian Reserves: Selected Case Studies in the Greater Vancouver Area, M.Sc. Thesis, Department of Community and Regional Planning, U.B.C., 1962.

Data on the use of land on the five reserves in the greater Vancouver area, possessed by the Squamish, Burrard and Musqueam bands. Long range planning for the use of land, and communication between government, band councils and planning boards are discussed.

BALIKCI, A., Vunta Kutchin Social Change: A Study of the People of Old Crow, Yukon Territory (CCRC-63-3) 1963.

Outlines the traditional culture of the Vunta Kutchin and the changes produced by white contact in forms of organization and leadership and economic pursuits - describes the recent changes, the pattern of intercultural relations and social relations within the community.

* BUCKLEY, H., KEW, J.E.M., HAWLEY, F.B., The Indians and Metis of Northern Saskatchewan: A Report on Economic & Social Development, Saskatoon Centre for Community Studies, 1963, 114 p.

Discusses occupational and economic problems and prospects for Indians and Metis, amount and types of employment, resource industries as sources of income, and levels of income.

Educational levels, curricula, language problems, cultural differences and the influence of education are dealt with.

Describes economic and social integration, mobility, and the class structure.

* CANADA, PARLIAMENT, Joint Committee of the Senate and the House of Commons on Indian Affairs. A Submission by the Government of Saskatchewan, Ottawa 1960.

A fairly comprehensive report on the employment & educational problems of Saskatchewan Indians, differences between Indians & Whites in these fields, and segregation of the two groups.

Prospects of employment in resource industries farming, wage labour; sources and levels of income; types of schools, levels of education, integration, age retardation, late starting and early leaving, parental attitudes, language, cultural differences, malnutrition, migration, cumulative influences of education.

The caste structure of the north; legal, social and economic disabilities of Indians.

CARD, Brigham Young, HIRABAYASHI, G.K. and FRENCH, C.L., The Metis in Alberta Society, with Special Reference to Social, Economic and Cultural Factors Associated with Persistently High Tuberculosis Incidence. Edmonton, University of Alberta, 1963, 414 p.

The title explains the contents. Good material on the Metis as distinct from both Indians and 'others'.

CHAFE, W.L., "Estimates regarding the Present Speakers of North American Indian Languages", International Journal of American Linguistics Vol. 28, No. 3, July 1962, pp. 162-171.

Covers not only Canadian Indians but all Indian groups in North America, classified according to language stock and dialect. (See Appendix A.)

* CITIZENSHIP AND IMMIGRATION, The Canadian Indian, A Reference Paper, 1961.

A sketchy outline of types of employment of Indians in various regions of Canada, of economic and employment prospects, and of education and legal status.

CITIZENSHIPS AND IMMIGRATION, Department of Indians of Quebec and the Maritime Provinces. Indian Affairs Branch, Ottawa, 1964.

A classification of the Indians of Quebec and a description of their traditional cultures. A summary of the history of white contact and of trends in education, economic development and population.

CITIZENSHIPS AND IMMIGRATION, Department of Indians of British Columbia (an Historical Review). Ottawa, Indian Affairs Branch, 1960, 16 leaves.

A classification of the Indians of B.C. according to their traditional cultures and habitats, distinguishing between Coast and Interior regions. It describes the history of contact under the headings of Explorers and Traders (1774-1849), the Colonial Period, the Missionaries, and the Post Confederation Period. Trends in Education, economic development and population are dealt with.

CITIZENSHIPS AND IMMIGRATION, Department of Indians of Ontario (an Historical Review). Indian Affairs Branch, Ottawa, 1962, 42 p.

A classification of the Indians of Ontario and a description of their traditional cultures. A summary of the history of white contact and of trends in education, economic development and population.

CITIZENSHIPS AND IMMIGRATION, Department of Indians of the Prairie Provinces (an Historical Review). Indian Affairs Branch, Ottawa: Queen's Printer, 1961, 25 p.

A classification of the Indians of the Prairie Provinces and a description of their traditional culture. A history of white contact under the headings of Explorers and Traders, Introduction of the Horse, Expansion of white Influence - 1800-1870 - The Treaty Era, Early Missionaries. The Transition Era, Northwest Rebellion & Progress 1885-1900. Trends in Education, Economic Development 1900-1960, and population are described.

COHEN R., An Anthropological Survey of Communities in the Mackenzie Slave Lake Region of Canada (NCRC 62-3) 1962.

Based on field work in the summer of 1960, Ft. Providence, Ft. Simpson, Ft. Norman, Ft. Good Hope, and Ft. McPherson are examined in terms of geographical setting, services and facilities, population and settlement patterns, economy, social organization and acculturation. Yellowknife, Hay River, Ahlanik and Murvik are dealt with briefly. Analyzes relations within and between white and non-white groups, and factors facilitating change.

Makes suggestions for research and administrative action.

DAILEY, R.C. & LA., The Eskimo of Rankin Inlet: A Preliminary Report, Ottawa: Northern Co-ordination and Research Centre, 1961.

Based on field research in 1958, this study examines social change among Eskimo miners and their families at Rankin Inlet. The history of the mine and the structure of the community are discussed, together with demographic features of the Eskimo population. Eskimo kinship marriage patterns, living standards and working conditions are described in detail. Adjustment to a new economic base and relations between Eskimos and whites are discussed. The author makes recommendations for improving conditions.

* DILLING, H.J., Integration of the Indian Canadian in and Through Schools with Emphasis on the St. Clair reserve in Sarnia. M.Ed. Toronto, 1962.

Deals with the educational problems of retardation, attendance, language, curricula, overageness, motivation, prejudice, early leaving and lack of qualification for post-elementary education.

Discusses the advantages of integrated schooling both in improving performance in school and promoting integration into the Non-Indian Canadian society. The main theme of the study was acculturation, what happened when the two cultures met.

DUNSTAN, W., "Canadian Indians Today", Can. Geog. J., Vol. LXVII, December 1963, pp. 182-193.

Outline of the present situation of Canadian Indians and the Federal Government's policy towards them.

EVANS, Marjorie, "Fellowship Centres for Urban Canadian Indians". M.S.W. Thesis, University of British Columbia, Vancouver, B.C., 1961.

A comparative assessment of the "Coqualeetza" movement in B.C. and other comparable developments in eight Canadian cities.

FERGUSON, J.B., The Human Ecology and Social Economic Change in the Community of Tuhtoyaktuk, N.W.T. (NCRC - 61-2) 1961.

Examines the social organization of the Tuhtoyaktuk Eskimos in relation to the resources of the area, using data gathered in the field in 1957. Population characteristics and health conditions are described and the history of culture contact and change outlined. The author predicts employment opportunities in the area and makes several recommendations.

FIRST WESTERN CANADA INDIAN-METIS SEMINAR, SEMINAR CENTRAL PLANNING COMMITTEE, The Challenge of Assisting the Canadian Aboriginal People to Adjust to Urban Environments. Edited by G.K. Hirabayashi, Department of Sociology, University of Alberta, A.J. Cormier and V.S. Billow, Canadian Citizenship Branch. Seminar held on the campus of the University of Alberta on September 11, 12 and 13, 1962, 49 p.

*GLADSTONE, Percy, "Native Indians and the Fishing Industry of British Columbia", C.J.E.P.S. Vol. XIX, pp. 20-34, 1953.

Discusses the advantages and disadvantages of fishing as an occupation for Indians, other employment opportunities, labour disputes and the relation of Indians to white unions.

He distinguishes social from economic integration.

GIRAUD, M., Le Metis Canadien, Institut d'Ethnologie, Paris, 1945.

An exhaustive and detailed 1300 pages history of the Metis people, their emergence as a national group, and their troubles after the Insurrection in Western Canada.

GRABURN, N.H.H., General Introduction to Lake Harbour, Baffin Island (NCRC - 6312) 1963.

Based on field research in the summer of 1960, this study describes the culture, social organization, and economy of the Eskimo people of Lake Harbour. The history of contact with whites is sketched, and general population characteristics described. Marriage practices, family organization, and patterns of authority and leadership are outlined.

Recommendations for the development of the community are made.

- * HABAYAMA, J.E., Educational Retardation Among Non-Roman Catholic Indians at OKA, M.A. Thesis (Education), McGill University 1959, pp. X-108.

A study of educational retardation and academic under-achievement in a stable rural Indian community in Quebec, and also indicating that problems found there were also found in other parts of Canada.

Sources of employment, educational retardation, early leaving, integration, kindergartens, teacher qualification curricula, attendance, parental attitudes, language, cultural differences, intelligence tests and the influence of education are dealt with.

- * HALLOWELL, A.I., "The Impact of the American Indians on American Culture", A.A. Vol. LIX, April 1957, pp. 201-217.

The use or distribution of Indian Lore, musical techniques and songs, and objects such as rugs, silver work and pottery.

The Indian as a subject in painting, sculpture, fiction, poetry and drama.

Advertisers and cartoonists reference to Indian life in their work.

- * HAWTHORN, H.B., BELSHAW, C.S., & JAMIESON, S.M., The Indians of British Columbia: A Study of Contemporary Social Adjustment, University of Toronto Press, 1958.

Focuses on the adjustment of the Indian to the Canadian economy and society. The theme would probably be applicable to any study of Indians in Canada.

Describes the concentration of Indians in primary industry, types of jobs held by Indians in primary industry, industries and problems and prospects for Indian employment.

Data is given on sources and levels of income, types of schools, levels of education, problems associated with Indian education, and the influence of education.

- HELM, J., The Lynx Point Project: The dynamics of a Northern Athapaskan Band, Ottawa, National Museum of Canada, Bulletin No. 176, 1961, 143 p.

Based on field work carried out in 1951-52 this study covers the community life of a group of Slave Indians in the Fort Simpson region, the social life of the small band-community and "the cultural values and understandings that shape that life." The physical, economic, and social environment of the Mackenzie River region, the socio-cultural cosmos of Lynx point, and a series of economic endeavours by the Indian people are discussed.

- HELM, J.Y., LURIE, N.G., The subsistence economy of the Dogrib Indians of Lac la Martre in the Mackenzie District of the N.W.T. (NCRC - 61-3) 1961.

The economic and social organization of this branch of the Northern Athapaskan Indians is described using data gathered during field research in 1959. The kinship structure and patterns of social interaction are outlined, and ways of exploiting game and other resources are examined in detail.

Economic trends and prospects are discussed. The author makes some recommendations to increase employment.

HOFFMAN, H., "Culture Change and Personality Modification Among the James Bay Cree," Anth. Papers of University of Alaska, 1961.

An attempt to use an elaborate arithmetic model to prove that there are different patterns of residence linked with different personality types in a northern settlement.

*HONIGMANN, John J. and Irma, Eskimo Townsmen, Canadian Research Centre for Anthropology, University of Ottawa, Canada, 1965.

A monograph describing the different ways in which Eskimos are adapting to urban life in Frobisher Bay on Baffin Island. The authors look at the every day life in detail rather than concentrate on showing the differences between the traditional Eskimo culture and the emergent one. The general impression given is that of successful adaptation through a process of 'trial and error'.

HUGHES, C.C., "Observations on Community Change in the North: An Attempt at Summary", Anthropologica, 5 (1) 1963: 69-79.

Attempts to summarize papers on community change in the north contained in Anthropologica 5(1). Touches briefly on change in culture forms, family breakdown, the influence of a money economy, the changing economic base, social control, leadership, social stratification, the revolt of youth "and rapid and massive change". Notes the changed behaviour environment, settlement pattern, technology, and the role of government, wage employment and money. He develops a theory of Reactive controls and strategies in aboriginal societies and "creative control strategies" in technologically advanced societies.

HUGHES, C.C., "Under Four Flags: Recent Culture Changes Among the Eskimos", Current Anthropology, 6(1): 3-69, February 1965.

A review of cultural change among the Eskimos of Alaska, Canada, Greenland and the Soviet Union, containing a commentary by leading anthropologists. The author suggests the concept of "transactive structures to be used in the study of cultural change." He describes trends in community structure, social and political organization and economic adaptation. Population, technology, employment changes as well as changes in government activity, religious practices, schooling and health and personality patterns are described. The extent of integration in each area and factors effecting changes are dealt with.

IGLAUER, E., The New People, Doubleday & Co. Inc., Garden City, New York, 1966.

A book made up of articles from the New Yorker by Miss Iglauer, a regular contributor, who travelled extensively in the Eastern Arctic paying special attention to the cooperative movement among the Eskimos at George River, Port Burwell and other places.

- * JAMIESON, Stuart, "Native Indians and the Trade Union Movement in British Columbia", HUMAN ORGANIZATION, Vol. XX, No. 4 Winter 1961-62, pp. 219-225.

Deals with employment of Indians in primary, secondary, and tertiary industries, employment opportunities and cultural barriers to certain types of employment.

Describes collective bargaining in the fishing industry to 1940, technological and other changes contributing to the displacement of Indians, Unions since 1945, and lumbering, longshoring and stevedoring.

The data is for B.C. but the picture it presents characterizes several areas where there has been rapid industrial expansion and growth of unions.

- *JENNESS, D., Eskimo Administration: II Canada, Chapter 13, Eskimo Education - 1950-1961, 1964.

A summary of government and mission policy and activities in providing effective educational facilities in the North.

The problems of transportation, low educational achievement, age grade retardation, language enrollment, attendance, motivation, dropping out, vocational training, adult education, and teacher turnover associated with Eskimo education.

A discussion of education and economic changes in the North.

- *JENNESS, Diamond, "Canada's Debt to the Indians"
Can. Geog. J., Vol. LXV, No. 4, 1962, pp. 113-117.

A brief summary of material cultural contributions of the inhabitants of the New World to Canada and the world in general, covering a variety of items, such as foods, medicines, tobacco, vehicles and methods of travel, rubber, and the like.

- JOHNSON, W.P., An Exploratory Study of Ethnic Relations at Great Whale River, (NCRC - 62-7) 1962.

Based on research in 1960 this study pays particular attention to the social isolation of the Indian community from both the whites and Eskimos in the settlement of Great Whale River, and the nature of relations among the three groups.

Attitudes of groups to each other are discussed.

- * JONES, Frank E., Work Organization in the Structural Steel Industry: A Study of Industrial Organization and of Ethnic Relations Among Structural Steel-workers, M.A. Thesis (Sociology) McGill University, 1950.

Considers the functional consequences of action based on ethnic distinctions in the work gang, group integration, and the efficient use of workers.

Problems of Indians in the steel industry resulting from discrimination due to the stereotype of the Indian, language and ethnic differences (between Indian and French Canadians) and employers attitudes.

- KNIGHT, R., Changing Social and Economic Organization Among The Rupert House Cree, M.A. Thesis U.B.C. 1962.

Description and analysis of a northern trapping community; an historical summary of the fur trade in the James Bay Region since the turn of the century; social organization, political structure, a description of the pattern of incomes, and an attempt to assess the pattern of consumption, including data on use of "country foods".

- * LAGASSE, J.H., The People of Indian Ancestry in Manitoba: A Socio-Economic Study, Manitoba, Queen's Printer, 1959, 3 Vol. 500 p.

A major study of the living conditions of Indians and Métis with a view to discovering whether their social integration and economic advancement could be facilitated.

A description of types of employment, cultural values and problems associated with employment and economic prospects of Indians and Métis; sources and levels of income, types of schools, educational achievement and problems of Indian and Métis in white communities.

Vol II - statistical data on similar topics for Indians and Métis in the greater Winnipeg area;
Vol III - the same topics for rural Manitoba.

- LAVIOLETTE, F.E., The Struggle for Survival, Toronto, University of Toronto Press, 1961, 187 p.

This book studies the cultural adjustment of the coastal Indian of British Columbia to white society and the development of leadership among the Indians in response to the great changes they have experienced as a result of the settlement of Canada.

The author carries his study forward under three main headings which indicate the chief areas of conflict and adjustment between whites and Indians: potlatch law, the land question, and the rise of groups of an economic or 'protestant' nature. The treatment is historical and political adjustments are emphasized.

- * MACLACHLAN, B.B., "Communities of Societal Indians in Canada", Anthropologica, Vol. VI, 1958, pp. 69-77.

Presents criteria by which a person may be identified as an Indian. These are legal, biological, cultural and societal in nature.

MARSHALL, B.D., Some Problems of Indian Affairs Field Administration, M.A. Thesis, Carleton University, 1962.

A general descriptive summary of the Branch's structure, providing a good overall introduction. There was little or no first hand research in the problems of recruitment of personnel, and conflict, between the "generalist" and the "specialist" within the administration etc.

MAILHOT, J. & MICHAUD, A., Etude Ethnographique, North-West River (Collection "Travaux Divers", Centre d'Etudes Nordiques, Université Laval, No. 8) 1965.

An anthropological account of the Indians at North-west River, near Goose Bay in the Labrador. This is a Montagnais-speaking group. The authors deal with the process of change in the way of life of this small band of Indians.

MALAUURIE, V. & ROUSSEAU, J. Eds., Le Nouveau Québec, Hague, 1964.

Essays by prominent social and natural scientists on the Arctic and sub-Arctic regions of Quebec and its Indian and Eskimo inhabitants.

* McLEOD, J.M., Indian Education in Canada, M.Ed., U.N.B. College of Education, 1964.

Attempts to discover and set down contemporary criticisms, desires, satisfactions and felt needs related to Indian education, expressed by Indians, religious and secular groups, and the Saskatchewan provincial government. School enrolment, IQ tests, residential and integrated schooling, absenteeism, retardation, financial problems, language, curriculum, discrimination, parental interest, the influence of education and types of Indian students are discussed.

McFEE, Malcolm, Modern Blackfeet: Contrasting Patterns of Differential Acculturation. Ph.D. Thesis (Anthropology), Stanford University, 1962, 232 p.

The dissertation is an attempt to define and describe, in ecological and historical perspective, the meaningful socio-cultural diversity of the contemporary Blackfeet reservation community. Various degrees of acculturation are found. Some of the leaders of the Indian-oriented society are highly acculturated. White-oriented society is composed of some individuals who have turned from Indian to white culture, and others who were never Indian, but were socialized in white ways. They are not acculturated individuals, but must be considered in any assessment of tribal acculturation.

- * OBLATE FATHERS IN CANADA, Residential Education for Indian Acculturation, Indian and Eskimo Welfare Commission, Ottawa, 1958.

Describes the background, programmes, objectives and recommendations of the Oblate Fathers for Indian education. Discusses acculturation in theory and in practice in relation to the community, the individual, cultural change, education and ethnic integration and Indian acculturation in the U.S.A.

Describes the advantages of Indian and non-Indian High Schools, Guidance, Terminal Courses, Language Training, Vocational Training and Supervision in Residential Schools.

- * PARMINTER, A.V., The Development of Integrated Schooling for British Columbia Indian Children, M.Ed. U.B.C., 1964.

A description of historical child training techniques in B.C.; an historical summary of Indian education in B.C. and of the evolution of integrated education.

An attempt to evaluate integrated schooling for Indian children, in which the author describes the weaknesses of Indian education, the amount and effects of integration, and the attitudes of teachers, principals, school trustees, and IAB officials toward integrated schooling and special kindergartens; attitudes of parents to education, and adult education.

PATTERSON, E. Palmer, Andrew Paull and Canadian Indian Resurgence. Ph.D. Thesis (History), University of Washington, 1962, 430 p.

Andrew Paull (1892-1959) was one of a number of men whose careers provide documentation for Indian resurgence in Canada. During his life time, Paull was both a representative and a voice for the Indian in transition.

*PETERSON, L.R., Indian Education in British Columbia M.A. Thesis, Department of Education, U.B.C., October, 1959.

Describes types of employment and economic problems of B.C. Indians.

Presents data on educational level and achievement, religious influence on Indian education, especially on integration, financing, and on the influence of education on Indians.

Social as well as economic and educational integration is discussed, with emphasis on the fact that it is proceeding very slowly.

POTHIER, R., Relations Inter-Ethniques et Acculturation à Mistassini, (Travaux Divers, Centre d'Etudes Nordiques, Université Laval, no. 9, 1965).

An anthropological study of social and economic change among the Indians living at Mistassini, about 48 miles north of Bhibougamau in Northern Quebec. The author concentrates on ecological patterns and trends and on the relations between the Indians and the Whites, particularly those in direct contact with Indians, like traders, missionaries, government agents. Mistassini is roughly at the point where three major Indian groupings meet, the Cree, Montagnais, and Naskapi.

*RENAUD, A., o.m.i., "Indian Education Today", Anthropologica No. 6, 1958.

Describes pupil enrolment, types of schools; discusses IQ tests for Indians; deals with language and communication, differing cultural orientations, schools as agents of integration, and the problems involved in leaving the reserve.

A good overall view of Indian education.

RENAUD, André, o.m.i., "Communautés ethniques et collectivités indiennes du Canada", Recherches Sociographiques, Vol. IV, no. 1, janvier-avril, 1963, p. 91.

Canada has three main types of ethnic group. In the article the author analyses ethnic communities in rural and urban localities. Canada's people of Indian ancestry are viewed in terms of this rural-urban distinction and as a type of ethnic group.

RENAUD, André, o.m.i., Indian and Metis and Possible Development as Ethnic Groups. Indian and Eskimo Welfare Commission, 238 Argyle Ave., Ottawa 4, 1961, 10 leaves mimeographed.

Address delivered to the third annual Short Course on Northern Community Development at the Centre for Community Studies, University of Saskatchewan, Saskatoon, Saskatchewan, April 14, 1961.

* SHIMONY, A.A., Conservatism Among the Iroquois at the Sixnations Reserve, Y.U.P.A. #65, 1961.

Describes the followers of the Longhouse religion, a community within the reserve. It gives detailed descriptions of festivals, rituals and hereditary offices.

The main theme is an attempt to explain the mechanisms by which the conservative element in the reserve retains its identity in the face of the "progressive", Iroquois and the surrounding non-Indian culture. It has little direct relevance to the problems of leadership, and decision-making.

- * SHIMPO, M., WILLIAMSON, R., Socio-Cultural Disintegration Among the Kamsack Fringe Saulteaux, Centre for Community Studies, Saskatoon, 2 Vol. 1965.

The main theme is the social and cultural disintegration resulting from contact with white society, the loss of meaningful resources, and unfamiliar intellectual, social and emotional challenges.

Presents data on types and amount of employment, problems and prospects of earning a living, data on sources and levels of income, types of schools, educational achievement, and problems associated with Indian education.

- SIVERTZ, B.G., "Administration for Development in Northern Canada: Development of Material and Human Resources", Canadian Public Administration, 3(4): 363-366 December 1960.

Details the physical basis of the NWT and Yukon and discusses changes in northern schooling and northern administration. Discusses trends in tuberculosis rates, wage employment, elementary and secondary schooling, and numbers of Eskimos and Northern Indians in universities and in business.

- SLOBODIN, R., Band Organization of the Peel River Kutchin, National Museum of Canada, Bulletin No. 179, Ottawa, 1962.

An inquiry into the structure of Peel River Kutchin social groups in the light both of ecological considerations and of the history of the northern Athapaskas people. The author discusses the influence of the Klondike Gold-rush and the fur trade and describes the local groups trapping party, meat camp, fish camp, trading party and band assembly. He discusses the authority pattern in the band assembly.

- SLOBODIN, R., "The Subarctic Metis as Products and Agents of Culture Contact", Arctic Anthropology, 2(2): 50-55, 1964.

Discusses the role of the Metis of the Mackenzie District, the Yukon Territory, and northeastern Alaska. Describes the Metis as a "rudimentary northern working class" and as a distinct culture and society.

- * STAATS, H.B., "Some aspects of the Legal Status of Canadian Indians", Osgoode Hall Journal, Vol. III April, 1964, pp. 36-51.

The special rights and duties of the Canadian Indian as outlined in the Indian Act. The purpose of the Indian Act, the extent to which provincial statutes affect the Indian, and whether it makes a difference if he is on or off the reserve are discussed. Examples of the special legal position of the Indian and the effects of the reserve system.

- SUTTLES, Wayne, "Persistence of Intervillage Ties Among the Coast Salish". Ethnology, Vol. II, October 1963, pp. 512-525.

The author questions the applicability of the concept of 'community' to many of the residential units of the Salish people, showing concretely how many of the most important ties among the Salish cut across community boundaries. Describes how these ties are maintained through interaction in kinship, ceremonial, sports, and so on.

- THORSTEINSEN, B. (Ed.), Education North of 60, The Canadian Superintendent, 1964.

Presents data, and evaluates developments in educational facilities, teaching conditions and teacher training, curricula, pupil enrolment and achievement, language, attendance, motivation and transportation problems, vocational training, adult education and kindergarten.

Gives an historical summary of government policy, and, plans for the future, and of missionary efforts to provide schooling for Eskimo and Indian children.

- USHER, P.J., Economic Basis and Resource use of The Coppermine - Holman Region, N.W.T., (NCRC - 65-2) 1965.

Using data gathered in 1963, this study investigates the Eskimo economy of the Coppermine-Holman region in the Western Arctic. The history of economic changes is outlined, from the period of early European contact. The geography, settlement, natural resources and population of the area are described. Isolates and analyzes the important problems and trends in the economic life of the area and outlines some possible solutions.

- * VALENTINE, V.F., The Metis of Northern Saskatchewan,
Department of Northern Affairs & National Resources,
1975.

Stresses the theme of cultural differences and the problem of cultural change and adjustment as a result of cultural contact is developed.

A description of types of employment, economic problems and prospects, income, education, language, integration, and the northern class and caste structures of Indians, Métis, and whites.

- * VALENTINE, V.F., "Some Problems of the Métis of Northern Saskatchewan", C.J.E.P.S. Vol. XX, No. 1, February 1954, pp. 89-95.

The financial drawbacks of Government Fur Marketing services for Métis trappers.

The problems resulting from the Block Conservation System, and the decreasing amount of wildlife: migrant labour and attempts to introduce agriculture.

- VALLEE, Frank G., "The Cooperative Movement and Community Organization in the Canadian Arctic," Arctic Anthropology, Vol. 2, No. 2, 1964.

The spreading cooperative movement is viewed as of more than economic significance. In some communities the local cooperative is the chief unit of organization for the native peoples. Interaction among cooperative societies in mutual aid, conferences, common marketing, and so on, is leading to the emergence of regional groupings of Eskimo leaders.

- VALLEE, Frank G., Kabloona and Eskimo in the Central Keewatin, (NCRC - 62-2) 1962.

Based on field research in 1959-1960, this study investigates recent social and economic changes in the Baker Lake region. The history of the area is sketched, the geographic and demographic settings are described, and the Eskimo kinship system, family organization, and marriage patterns examined. Particular attention is paid to the economic position and future prospects of the Eskimos, their relations with local Whites (the Kabloona), the revolution in education, and changes in the social structure of the Eskimo population.

- * VAN STEEN, M., "Canadian Indians or Just Canadians," Saturday Night, LXXIV, April 11, 1959. PP. 9-11, 62-63.

Presents an historical summary of the Six Nations Indians Confederacy and describes their attitudes towards chiefs and voting. It deals with the question of the legality of ceremonies, such as marriages and funerals performed by hereditary chiefs and describes the concern among Six Nations Indians about their rights and their identity.

- VAN STONE, J.W. & OSWALT, W., The Caribou Eskimos of Eskimo Point, (NCRC - 59-2) 1959.

This study examines social conditions among the people of Eskimo Point, on the west coast of Hudson Bay, using data gathered in 1959. The history of the settlement is sketched, and aspects of the social structure and material culture are outlined.

Deals with religious differences, leadership, the influence of the Department of Northern Affairs and National Resources, its aims and policies, and offers recommendations for changes.

- VAN STONE, J.W., The Economy of a Frontier Community: A Preliminary Statement, (NCRC - 61-4) 1961.

This study examines the economy of the Chipewyan Indians of Snowdrift, on Great Slave Lake, using data gathered in 1960. Geography, environment, natural resources, and the annual subsistence cycle are described as well as employment opportunities, sources of income and IAB efforts to increase employment.

- WALLER, L.G.F., (Ed.), The Education of Indian Children in Canada, The Ryerson Press, Toronto, 1965.

A collection of readings by educationists on trends in Indian education, containing the most up to date statistics on Indian education as of 1964 as well as data on the role of government and missions, the administration of Indian education, adult education and the problems of second language instruction for Indian children, age grade retardation, and levels of achievement.

WALLIS, W.D., & WALLIS, R.S., The Micmac Indians of Canada, Minneapolis, 1955.

A major work, which is a definitive account of the history, culture, world-view, and contemporary situation of the Micmacs, one of the most important Indian groups in the Maritimes of Canada.

- * WATSON, J.M., "Education of Indian Children in the Public Schools of Ontario," Canadian School Journal, Part I, pp. 42-43, September 1963, Part II, pp. 39-39, Nov.-Dec. 1963.

Discusses the advantages and disadvantages of Indian day, residential and integrated schools; presents data on attendance, behaviour and achievement in school and opinions of Indian teachers and the school board about integrated schooling, and the value of having Indian teachers for Indian children.

WILLMOTT, W.E., The Eskimo Community at Fort Harrison, P.Q. (NCRC - 61-1) 1961.

Based on field research in 1958, this study examines social change among Eskimos living in the area of Port Harrison. The geographic and historical settings, population features, and economic activities are described. Kinship structure and family and community organization are outlined. Two categories of Eskimos, those who live in camps by hunting and trapping, and those who have moved recently to the settlement and subsist on wage labour, are compared.

Leadership, class structure, and other aspects of the changing community are described.

- * WOLCOTT, H.F., A Kwakiutl Village and its Schools: Cultural Barriers to Classroom Performance, Ph.D. Thesis, 1963.

A case study of an Indian village on Vancouver Island, designed to show how social and cultural environment interferes with classroom learning. Presents data on the performance of pupils, teaching and living conditions, analyses the problems of cultural differences in such a group, and recommend some approaches to making education more effective in preparing the Indian child for life in an Indian and non-Indian environment.

- * WORSELY, D.M., BUCKLEY, H.L., DAVIS, A.K., Economic and Social Survey of Northern Saskatchewan, Centre for Community Studies, Research Division Interim Report, 1961.

Problem associated with Indian and Métis employment in resource industries such as mining, trapping and fishing, and as entrepreneurs.

Sources and levels of income, compared to provincial levels.

Integration of Indians and Métis in terms of employment and income.

- YATSUSHIRO, T., "The Changing Eskimo: A Study of Wage Employment and its Consequences Among the Eskimos of Frobisher Bay, Baffin Island", The Beaver, 293: 19-26 Summer 1962.

Based on field work done in 1958 & 1959, this study gives demographic data and discusses the adaptation of Eskimos to wage employment. Discusses Eskimo attitudes to the government and their relation to the democratic system of representative government.

- ZENTNER, Henry, Blackfoot Adolescents and their Non-Indian Peers: A Comparative Study. University of Alberta (in progress).

The purpose of the research is to determine the degree to which Blackfoot Indian high school students differ from non-Indian students from the same general area and background.

The research focuses attention on attitudes toward high school, toward further training after high school, toward employment on and off the reservation, the type of occupation desired, attitudes towards the adult in the community, attitudes towards assimilation to non-Indian standards and values held which characterize a shift in orientation toward the urban world. Conclusions reached strongly suggest that Indian students are very much like non-Indian students in their attitudes and value orientations.

